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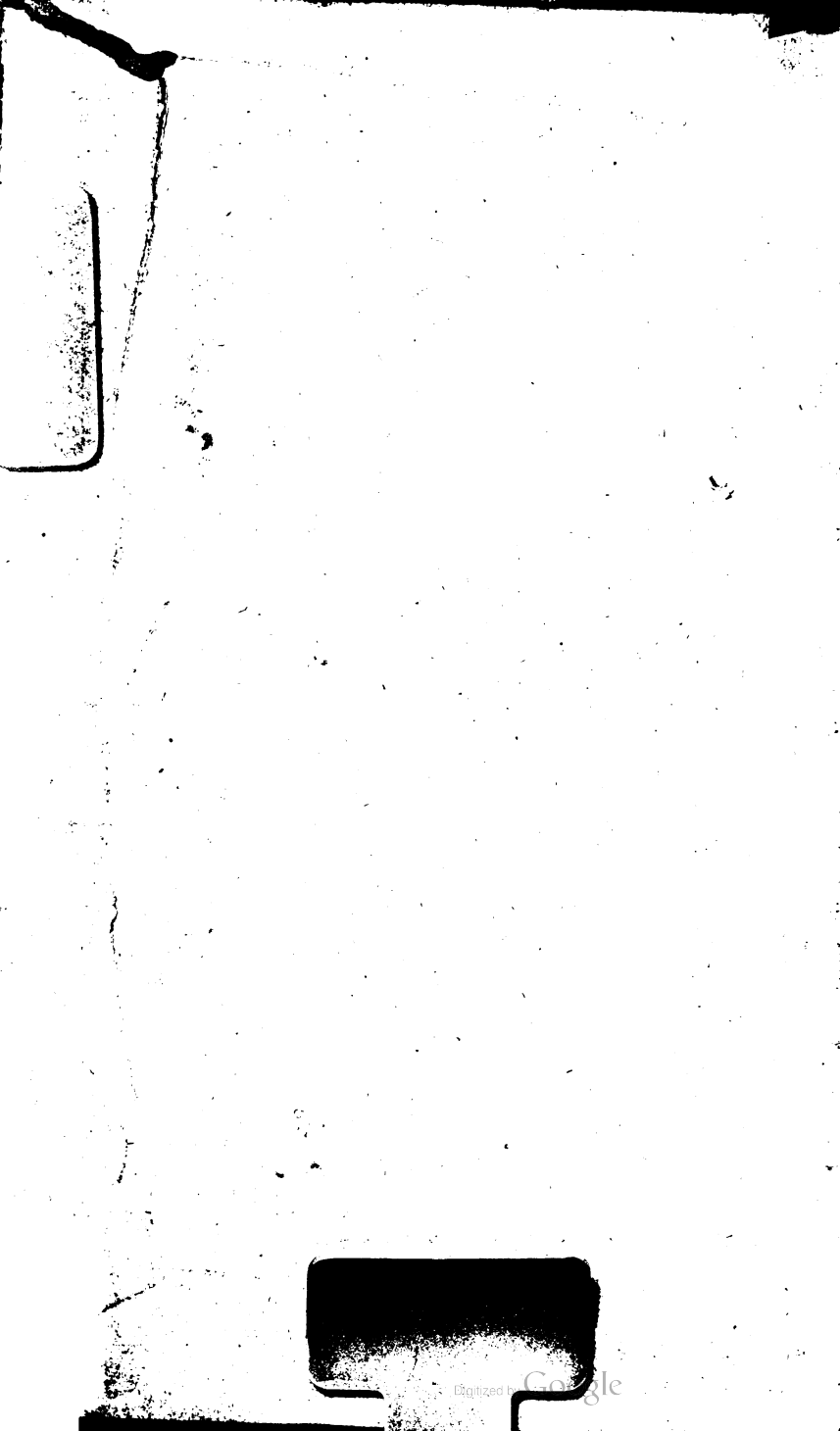
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Dr. J. B. Holzinger
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de la Crépinière

THE AGREEMENT OF THE CUSTOMS OF THE *EAST-INDIANS*, With those of the JEWS, And other Ancient PEOPLE:

Being the first ESSAY of this kind, towards the Explaining of several difficult Passages in *Scripture*,

And some of the most *Ancient Writers*,

By the present ORIENTAL CUSTOMS, With CUTS.

To which are Added

Instructions to Young Gentlemen that intend to Travel.

LONDON:

Printed for *W. Davis*, at the *Black Bull*, next the *Fleece-Tavern*, in *Cornhil*, 1705.

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A

GENERAL *IDEA*

Of the following

TREATISE.

AS it is dangerous to write of Foreign Countries, upon the Account of the Prejudice which many People have againſt every thing that comes from far, and appears ſurprizing; ſo 'tis no leſs dangerous to paſs over in ſilence thoſe Countries a Man has ſeen, becauſe many others imagine, that if one does but go out of his own Country, he muſt find every moment wonderful things; That among Foreigners every thing is extraordinary, and that a Traveller needs only open his Eyes to perceive them. Thus what way ſoever a Man takes, he runs the hazard of being accus'd either of Inſincerity or Negligence.

To ſatisfie the former, a Man muſt relate nothing but what is very common, becauſe every thing that is extraordinary is ſuſpected by them; and to pleaſe the latter, a Man muſt al-

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ways write of *Prodigies* and *Wonders*, for if a thing be but agreeable to the ordinary *Laws* of *Nature*, it appears to them insipid and despicable.

I am fully perswaded that the following *Treatise* will please neither of these two sorts of *Readers*: For as I have been long enough in the *Indies* to speak pertinently about certain Matters which may appear surprizing, so on the other hand, I stay'd there too short a time, to be able to speak confidently about every thing that is there, or to flatter myself, that I perfectly understand the *Politicks* and *Customs* of the *Indians*; and that I acquir'd in three or four Years such a clear and full Knowledg of them, as a Man can hardly have who has liv'd there twenty Years. But if my way of writing of the *Indians*, do not please either of these two sorts of People; yet perhaps it will not displease those who know how to frame a just *Idea* of things, altho' they are far distant, and judg of them without Prejudice: And if they perceive that I am so unhappy as not to hit always exactly, in the Parallel I have drawn between the *Customs* of the *Indians*, and those of the *Ancients*; yet at least I dare flatter myself, that they will not dislike the Desire I have shown of opening a way for the Knowledg of *Antiquity*, by studying the *Customs* of these People.

I have gone quite out of the common Road, which is usually taken by almost all those who write Relations; for he that writes the same things which others have said before him, and

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and agrees with them in every thing, is only their *Tranſcriber*; and this a Man may eaſily do, without giving himſelf the trouble of going ſo far off: but if one writes other things than what has been ſaid before, he does but increaſe the Confuſion which is already too great among the greateſt part of the *Writers* upon this Subject; and yet he cannot flatter himſelf that he ſhall meet with better Entertainment than others, and find more Credit with his *Readers*, who will think (as they may certainly do) that in proceſs of time, there will appear new *Writers*, who will ſtill publiſh different *Accounts*.

I did at firſt reſolve to apply myſelf only to the Study of the *Religion* of the *Indians*, and the firſt *Diſcoveries* I made confirm'd me in this *Reſolution*, having obſerv'd ſuch a *Connexion* between their *Principles* and their *Syſtem* of a triple *Divinity*, viz. *Barhama*, *Biſnou* and *Roudre*, as is not to be found in that Rabble of *Gods*, whom the *Greeks* and *Romans* ador'd, and of whom *Heſiod* has deſcrib'd the *Genealogy*. But ſince Error is always Error, and cannot poſſibly have ſuch a Concatenation of Proofs and Reaſons as Truth has, but is always attended with Contradiction and Confuſion, when I came to deſcend more particularly into the Detail of the different *Sects* among the *Pagans*, and to penetrate further into their *Myſteries*, I found in them ſo many and great *Abſurdities*, that I thought I could not reaſonably apply my Mind to them; eſpecially conſidering, that there is ſcarce any thing to be obſerv'd that is common

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to their *Theology*, and that of the Ancient *Pagans*.

I had not the ſame Opinion of their peculiar *Cuſtoms*, which I look'd upon as precious Remains of Antiquity, which may ſerve to illuſtrate many Places of *Ancient Authors*, and particularly of *Holy Scripture*, theſe Notices being abſolutely neceſſary for giving a Literal Explication of certain Paſſages to which the moſt Learned Interpreters have often given only an Allegorical Senſe, for want of being well inform'd of the *Oriental Cuſtoms*.

Beſides, we find in the *Scripture*, many Places, and alſo many Terms, which at firſt hearing, appear to us harſh: But after we have a little frequented the *Eaſtern Nations*, they grow familiar to us, becauſe among them we may ſtill ſee all theſe Characters of *Antiquity*, which are obſerv'd in the *Bible*, and generally in the Books which ſpeak of the *Jews*, or any other Ancient *People*.

St. *Jerom* knew very well the Uſefulneſs of this Knowledg, for he travell'd all over the *Eaſt* to learn their *Cuſtoms*, and notwithſtanding all the Reports that have been ſpread againſt his Reputation, 'tis certain that he ſtudy'd under a *Doctor* of the *School* of *Tiberias*, who taught him the Ancient *Cuſtoms* of the *Jews*, and afforded him great Aſſiſtance in his *Tranſlation* and his *Commentaries*.

My Deſign was to travel over *Aſia*, if I could have done it with any Convenience, and to have

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have obſerv'd in it exactly the ſmalleſt things, ſuch as, for Inſtance, the old *Cuſtoms* of the Common People, their *Feſtivals*, their *Proverbs*, their manner of *Building*, of *Feeding*, *Cloathing* themſelves, and of *Cultivating* the *Ground:* For I am very certain, that if any Footſteps of *Antiquity* are to be found there, they are to be met with among the ſimpleſt and plaineſt ſort of *People*, among them who dwell in *Deſarts*, and in general among thoſe who are leaſt civiliz'd, who have neither Ambition nor Riches, to invent new Faſhions, or to follow thoſe which the great Lords invent, and conſequently never alter from the *Faſhions* of their *Anceſtors*.

All *Travellers* almoſt have hitherto neglected this kind of Obſervation, which they look'd upon as Trifles and things unworthy of their Conſideration. And indeed 'tis true, that taken by themſelves they are nothing worth; but if one does but a little reflect upon the Advantages that may be drawn from them, for the Underſtanding of *Ancient Authors*, he will eaſily grant, that 'tis very well worth our Pains to ſearch after them and write them down.

I neglected nothing that might conduce to inſtruct me fully in the *Cuſtoms* of the *Indians*, and I obſerv'd even thoſe that are moſt common, as exactly as poſſibly I could: But if a Man would ſee them in all their Purity, he ſhould go farther up into the Country than I did; becauſe by the Sea-ſide, the continual *Commerce* they have with the *Europeans*, makes

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them remiſs in the Obſervation of their Rules, and negligent as to many things which formerly they were oblig'd to do by a ſevere Law. Whence it comes to paſs that they are commonly neither *Chriſtians*, nor religious Obſervers of *Paganiſm*; and this makes it more difficult to make Diſcoveries there: Beſides that one muſt learn their Cuſtoms by himſelf, for it is almoſt impoſſible to draw any thing out of them upon this Subject, the greateſt part of them being too buſie about *Traffick*, to think of any thing elſe, and the Learn'd Men among their *Brahmans* being perſwaded, that their *Doctrines* and *Rules* are prophan'd, whenever they are communicated to *Foreigners*.

I was therefore oblig'd to make Inquiry into their moſt ordinary *Actions* and *Cuſtoms*, and from them to draw almoſt all the *Remarks* I have made, whence you may eaſily conclude that they could not be very numerous.

I have made it my Buſineſs to inquire only after that which the *Indians* have in common with other *Ancient People*, but more particularly with the *Jews*, without entring upon that great Queſtion, *viz.* Whether thoſe who in the Days of *Pekah* the Son of *Remaliah* the King of *Iſrael*, were carry'd into *Aſſyria* by *Tigleth-pileſer*, or thoſe whom *Shalmaneſer* tranſported thither under the Reign of *Hoſeah*, did not ſo far penetrate into the *Indies*, that they communicated to the People there, thoſe things wherein we obſerve them now to reſemble the *Jews*? Or, whether *God* in giving a *Law* to his Peo-

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ple, did not preſcribe to them many things which other Nations obſerv'd before, as being good in themſelves?

Many things may be alleg'd in favour of each of theſe Opinions, but becauſe they are only probable Reaſons, and demonſtrative Proof cannot be given upon ſuch an Article as this, I have thought fit to wave them.

Some perhaps will think it ſtrange, that this Work conſiſts only of Remarks independent upon one another, that have no Connexion together: But this way I made choice of, becauſe in effect each *Article* treats of a particular Matter which has no Relation to the preceding and following *Articles*; beſides, that theſe *Articles* could not have been connected together, but only by 'long *Digreſſions*, which would have been very impertinent, and would certainly have diſguſted thoſe, who deſire to ſee nothing in a Book but what ſhould be there, *i. e.* what the Title promiſes, or at leaſt has ſome Relation to it.

I have cited ſome Paſſages of *Scripture* in *Latin*, eſpecially when they treat of any difficult Matter, wherein 'tis hard to find out the true Sentiment of the Author. And as to ſome Places of *Greek* Authors I have alleg'd, I have given their Senſe in the Words of the beſt Tranſlators, becauſe there are many who are otherwiſe very Learned, that do not underſtand the *Greek Tongue*. I know that theſe Citations will not reliſh well with many People; but then on the other ſide, I believe they will be

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be very grateful to others; and thoſe who are acquainted with the Matter treated of, will rejoice to find that they can judg of them by themſelves, without having Recourſe to the Authors I quote, provided I have given the true Senſe of the Paſſages I relate, and rightly inferr'd the Concluſions I have made.

Perhaps ſome will wonder, that I have ſaid much more of the *Ancients* than of the *Indians*, particularly in my firſt *Remarks*, wherein having related ſuccinctly enough what concerns the *Indians*, I have treated very largely of *Antiquity*: But they will not think it ſtrange, if they well conſider what I have already ſaid, *viz.* That the Knowledg of the *Cuſtoms* of the *Indians*, is no ways uſeful in itſelf, That I thought my ſelf oblig'd to make uſe of it, only to juſtify what is told us of the *Ancients*, and to explain it whenever an Occaſion offers, and in a word that *Antiquity* was my only Aim.

Since in all the Places where I have diſcours'd of the *Indians*, and of their Agreement with the *Ancients*, I have not always explain'd ſome Paſſages of *Ancient Writers*; perhaps it may be ask'd, why I have mention'd that Agreement, ſince the *Indian Cuſtoms* afford us no Light, in ſome Caſes, for explaining the *Scripture* and the *Writers* of the firſt Ages. To which I anſwer, That the chief end which I propos'd to myſelf in making theſe Remarks, was indeed to explain ſome Places in the *Ancient Writers* which appear to be difficult; but this was not my only End, for I deſign'd alſo by this means to

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to ſatisfie thoſe, who cannot imagine that there ever were People ſo blind, as the *Pagans* are repreſented to have been in ancient Times; and to ſhow them, that ſince there are People, who are ſo unhappy now at this day, as to live in theſe monſtrous Superſtitions, 'tis not to be wondred at, if there have been ſuch in former times.

I muſt entreat the Reader to obſerve, that the greateſt part of the Concluſions I have drawn, from the Agreement there is between the *Cuſtoms* of the *Indians*, and thoſe of the *Jews*, or generally of any other *Ancient People*, are propos'd only as Conjectures, and that I do not blindly eſpouſe any of the Opinions, that are ſcatter'd here and there in this ſmall Tract.

I muſt alſo deſire the Reader to take notice, that when in *Article* 29, I give an Account from the Teſtimonies of *Quintus Curtius*, and *Chares* of *Mitylene*, of the *Drunkenneſs* of the *Indians*, and that famous *Bacchanale* which was kept after the Death of *Calanus*, to honour his *Funerals*; and when I ſay, that the Conqueror at that Drinking-Match, drunk 192 Pints of Wine, according to the Account that *Athenæus* gives of four *Congiuſes*, I did rather regard the Reputation of the great Drinkers, whom the Author ſuppoſes to be among this People, than the manner in which the Word *Congius* is commonly explain'd, which in ſtrictneſs ought not to contain more than 4 Pints and an half, and ſo 4 of them would be no more than 18 Pints,

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which would not have been a thing ſo extraordinary. *Novellius Torquatus*, as *Pliny* relates, *l.* 14. *c.* 22. drunk 3 *Congiuſes* at one Draught, *i.* e. 13 Pints and a half; whereupon the Name of *Triconqiarius* was given him. And *Julius Capitolinus*, in the Life of *Maximinus*, ſays, that he drunk in one day an *Amphora*, which contain'd 8 *Congiuſes*, that amount to 36 Pints, according to the common way of reckoning. And therefore, the Reaſon why I aſſign'd to 4 *Congiuſes* the Meaſure of 192 Pints, was only, becauſe I believ'd, that the way in which Authors ſpeak of this famous Drinking-Match requir'd no leſs a Quantity: But moreover I ſuppoſe a *Congius* to contain 6 *Sextariuſes*, as all Men do, and each *Sextarius* to contain 8 Pints; and herein I have follow'd the way of Meaſuring us'd by the Gagers, becauſe I knew not how I could better accommodate myſelf to the Deſcription which *Chares* of *Mitylene* has given us of this Debauch. The Reader may judge if he pleaſes, whether I am in the right or no.

ERRATA.

PAge 8. line 15. dele *to*. p. 21. l. 1. r. *quamobrem*. p. 28. l. 28. f. *underſtands*, r. *explains*. p. 33. l. 30. after *Half-tribe*, r. *of*. p. 38. before *what*, r. *for*. p. 39. l. 3. after *of*, r. 520. p. 41. l. 27. f. *we*, r. *were*. p. 45. l. 1. f. *from*, r. *for*. p. 51. l. 8. r. *Huetius*. 69. l. 25. d. *is*. p. 72. l. 2. r. *Church*. p. 73. after *Houſe*, r. *of*. p. 75. l. 16. after *puniſhing*, r. *them for*. p. 98. l. 9. after *Silver*, d. *that*. p. 99. l. 25. f. *to*, r. *in*. p. 111. l. 16. d. *unto*. p. 119. l. 30. d. *that*. p. 120. l. 16. after *if*, r. *it*. p. 121. l. 13. r. *veloci*. p. 133. l. 14. after *have*, r. *to*. p. 142. l. 25. d. *that*. p. 143. l. 25. f. *higher*, r. *thicker*.

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The Agreement of the CUSTOMS Of the Oriental INDIANS, With those of the *Jews*, and other Ancient *Nations*.

ARTICLE. I.

Of the Dominions of the Great Mogol.

ALtho' I am resolv'd to relate nothing in my Remarks, but what I found the *Indians* retain still in common with the Ancients; yet since the People of whom I treat, live under the Dominion of the *Great Mogol*, I thought it indispensably necessary to say something of that *Empire*, and to give at least a General *Idea* of its Commencement and Extent.

Temur-lengue, which signifies the *Lame Prince*, and whom we corruptly call *Tamerlan*, was the first that Founded the *Empire* of the *Great Mogol*, whom some Authors pretend to be descended from an Ancient and Noble Family of the *Tartars*; but in this they

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are singular, for almost all other Historians, who have wrote of him, do confess, that he was descended of the dregs of the People, and ow'd his Advancement purely to his own Merits.

He Married the Daughter of the Prince, who had the Sovereign Command in all the *Great Tartary*, and who was one of the Successors to the Famous *Gingius-Can*, who had been the first *Emperor* of it. About the Year of *Jesus Christ*, 1400. he put himself at the Head of the *Mogols*, who were the People that inhabited the *Eastern* Part of *Great Tartary*, and march'd with them into the *Indies*; where having Subdued many of the petty Princes of *Indostan* and the Neighbouring Provinces, at last he laid the Foundation of that vast *Empire*, which at this Day is call'd, the *Empire* of the *Great Mogol*.

'Tis very well known, that it was he who took Prisoner the Famous *Bajazet*, *Emperor* of the *Turks*; and who having try'd all possible means of making him more easy in his Captivity, and even of coming to some Accommodation with him, was at last oblig'd, by the fierce Temper and continual Menaces of this *Sultan*, to shut him up in an *Iron-Cage*; which so enrag'd him, that he broke his Head against one of its Bars. *Tamerlan* had a vast Soul, was of an undaunted and enterprizing Spirit, and would have been unreproachable, if he had had a little more Humanity.

The *Empire* lost much of its Lustre under his Posterity, who for the most part neglected the Profession of War, and wholly addicted themselves to their Pleasures, leading an Idle and Luxurious Life; but in the last Age, a Prince ascended the Throne, who had nothing of the Effeminate Softness of many of his Predecessors, and did no less resemble *Tamerlan* in his Courage and great Exploits, than in the severity of his Temper: He it was, that did not only restore

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restore to the *Empire* the Glory it had lost, but also enlarg'd its Bounds much further than ever they were before.

Aurenge-Zeb is the Prince I mean; but before I proceed to say any thing more of him, I think it will be necessary to begin a little higher with the History, and to give an Account after what manner his Father ascended the Throne, and how he was driven away from it.

Chah-Jehan, who before his Advancement to the *Empire* was call'd *Sultan-Corom*, was the Father of *Aurenge-Zeb*; He was the Son of *Jehan Guire*, *Great Mogol*, and might expect to Succeed him without difficulty: But either from an impatient Desire of Dominion, or some Private Discontent, he Rebell'd against his Father, and it happen'd luckily for him, that his Father Dy'd during the time of his Rebellion; for those who under *Jehan Guire* had Govern'd the *Empire*, knowing that *Sultan-Corom* was no Friend of theirs, had procur'd *Bulloqui* the Grand-son of *Jehan Guire* to be Proclaim'd *Emperor*. This News was so far from Humbling *Sultan-Corom*, that it did only irritate him the more; for he pursu'd *Bulloqui*, and found means to Apprehend him, and caus'd him to be Strangled after he had Reign'd three Months: Whereupon he was generally acknowledg'd for *Great Mogol*, under the Name of *Chah-Jehan*.

This Prince continued only so long in the quiet Possession of his Dominions, while his four Sons were so Young, that they were not capable of disturbing his Repose; for assoon as they came to Years of Discretion, and could understand what it was to bear Rule and Command over others, they all pretended to the Supreme Power. *Dara* by the Right, which the Title of Eldest Son to *Chah-Jehan*, gave him, and the rest being mov'd meerly by their own Ambition.

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Of these four Brethren *Dara* was the Eldest, *Sultan Sujah* the second, *Aurenge-Zeb* the third, and *Morad-backche* the youngest. *Chah-Jehan* had also besides them two Daughters, whereof the Eldest was call'd *Begum-Saheb*, who was no less Witty than Cruel, and the other was *Banchenara-Begum*, one of the finest Princesses of her Age.

Dara, *Sultan Sujah* and *Morad-backche*, sufficiently discover'd their Design to throw off all Subjection to one another, and to live free and independent; but *Aurenge-Zeb*, who was a more subtle and excellent Wit, but more reserv'd, and was no less Ambitious than the rest, thought fit to appear unconcern'd as to the pretensions of *Empire*, that he might the better compass his Designs, by which means he obtain'd all the good Success he desir'd. To remove therefore all kind of Suspicion, and to prevent any Distrust his Brethren might entertain of him, he embrac'd the Life of a *Faquir*, *i. e.* of a poor *Monk*, and a Man who had wholly renounc'd all the Pomps and Pretensions of this World; and being disguis'd under this Mask, he knew so well how to provoke his Brethren against one another, that they all took Arms, and scarce one of them knew why they did it.

Aurenge-Zeb, during these Divisions, sided always with the weaker Party, and publickly declar'd, that for his Part, having renounc'd all kind of Pretensions, he labour'd for nothing but the Publick Good, and to procure his Father's Repose; yet in Private he spar'd for nothing, to make Friends under-hand, and to draw to his Party the Principal Heads of the *Empire*. When he saw that he had sufficient Force to Support him, and that the most considerable *Omrah's*, who are Generals of the *Moors*, were joyn'd to his Interest; at last he pull'd off the Mask, and his Brethren knew, but too late, that by Rising one against another, they had only labour'd to procure

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cure their own Ruin, and the Advancement of *Aurenge-Zeb*.

He first discover'd himself, by detaining his Father *Chah-Jehan* Prisoner, in a Fortress to which he had fled, where he Dy'd six Years after. This Prince, under his Misfortune, never appear'd to complain; for he had formerly Rebell'd against his Father, and now his Children Rebell'd against him. After *Aurenge-Zeb* had secur'd his Father, he endeavour'd to seize his Brethren, and to render them uncapable of disturbing him in his *Empire:* And this he did, without much trouble, accomplish; for *Dara*, who was the Eldest, was taken and Poison'd, and he easily found means to set his Heart at ease, as to any Danger from the rest of his Brethren. In the Year 1660. he was Proclaim'd the *Great Mogol.* Every one may read in Monsieur *Bernier*, and many other Authors, who have wrote of the *Indies*, all the particular Passages of the Wars between *Aurenge-Zeb* and his Brethren, and the means he made use of to ascend the Throne. He was still alive when I left the Kingdom of *Bengala*, which was the 10*th.* of *February*, in the Year 1702. but the common report was, that he was become a Child again.

It cannot be deny'd, but this Prince was one of the greatest Politicians, and one of the greatest Monarchs in his time, and any that reads the History of his Reign, will be fully satisfy'd of it. 'Tis true indeed, he is accus'd of causing great Confusions in his Family, and of using it with great hardship, particularly his Father and his Brother *Dara*; yet in all this, he did nothing but follow the Maxims of the greatest part of the *Eastern* People, among whom, whoever pretends to a Throne, must run the hazard of losing all, that he may gain all.

If any Man has a mind to compare *Aurenge-Zeb* to one of the Princes, who has appear'd very glorious in *Europe*, I think he cannot make choice of a

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fitter Person for that end than *Pope Sixtus* the *5th.* For if *Aurenge-Zeb* was not Advanc'd to the Throne, but by giving Publick Testimony that he had renounc'd it, and by leading a retir'd Life for a long time: So neither was *Sixtus* promoted to the Pontifical Dignity, but by his affected Speeches, that he was nowise fit for it, and by passing the time of his Cardinalship in a strict Solitude, tho' he liv'd in the middle of *Rome. Aurenge-Zeb,* did not appear to be in truth what he was, until after his advancement to the Throne, or at least until his Brethren could but weakly contest the Crown with him, and he was sure to obtain it: So *Sixtus* did not appear to be what really he was, until the Triple-Crown was plac'd upon his Head; for the World was astonish'd to see so great a change in him, all on a sudden. Both of them made the Dominions they Possess'd to flourish, both of them procur'd Fear and Respect from their own People, and the Neighbouring Princes; and tho' both of them were too severe, and did many things, which being consider'd in themselves, ought not to be commended; yet both of them acquired to themselves Immortal Glory. *Aurenge-Zeb* indeed made great Conquests, which *Sixtus* did not. But then 'tis to be consider'd, that the first Reign'd Forty two Years, whereas the other held his Pontificat only Five; which was a great happiness to many of the Princes of *Italy,* but more particularly for the King of *Spain,* who perhaps could not have kept the Kingdom of *Naples* if he had Reign'd much longer; for he had as great a desire to make himself Master of it, as *Aurenge-Zeb* had to join the Kingdom of *Golgonda* to his own *Empire,* upon the account of the rich Mines of Diamonds that are there. And if he had liv'd some Years longer, perhaps he might have Succeeded as well in his Enterprize, as *Aurenge-Zeb* did in his.

'Tis

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'Tis hard to determine, whether the Resolution to Die or Reign, wherewith almost all the *Eastern* Princes are possessed, who have any Pretensions to a Crown, be the consequence of the Cruelty and Fierceness of the Kings, under whose Government they are oblig'd to live; or whether the Inhumanity and Cruelty which the Kings discover, be a consequence of that insatiable Desire of Reigning which possesses the Princes that are subject to them: Neither is it certainly known whether the Princes are Cruel and Sanguinary upon the account of the Inconstancy of their Subjects, and the little Love they have for them, or whether their Subjects are so inconstant, and have so little Love for them, because they are Cruel and Sanguinary: For in fine, some will say, for instance, how can any be Mild and Gentle, who has to do with such Subjects: With a People who are continually inclin'd to Rebellion? But others again will say, who would not endeavour to be deliver'd from the Tyranny of such Princes, who breath nothing but Fire and Sword; and how can any Subject love them, and be faithful unto them?

But as to this difficulty, it may probably be alleg'd, that the little Love which the *Eastern* People have commonly for their Kings, is an effect of the Inhumanity and Cruelty of the first Kings that Reign'd there, whose Tyranny made so strong an Impression upon the Minds of the People, that in the following Times, they look'd upon all their Princes as Tyrants; whereupon the Successors of these same Princes were oblig'd, for preventing the deadly consequences which such bad Impressions as the Conduct of their Ancestors had made upon their Minds might produce, to continue the same Methods, *i. e.* to treat their Subjects as Slaves, to keep them always in Fear, and to be cruel Tyrants to them as their Predecessors had been. Thus the Cruelty of the first Sovereigns produc'd, at first, this

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Distrust and Fear in the Minds of the Subjects; and this Distrust and Fear of the Subjects, produc'd in the following Times, the same Cruelty in the Sovereigns.

Besides, the *Eastern* People are generally more Effeminate, and more addicted to Pleasures than other Nations are, and consequently they are less capable of a true and solid Vertue, which is no less necessary for a good Subject than it is for a great Prince: For if it requires much Knowledge and Sharpness of Wit, to know how to Command, and to Rule with Discretion; both these Qualifications are no less necessary to know how to Obey as we should; and it requires at least as much Greatness of Soul, to be a good Subject as to to be a good Sovereign.

But tho' there were no occasion to fear any thing from the evil Temper of Subjects, yet many Princes would still be oblig'd, if I may so say, to be Cruel to them: For the People are so inconstant, that they cannot long continue in that Reverence they owe to their Kings, either because they know them to be truly Good, and consequently grow too bold; or because they know that they are Cruel, and consequently dread them: So that many *Eastern* Princes, being devoid of those good Qualities which should retain their Subjects in their Duty, must be in a manner forc'd, for this end to make use of Tyranny and Cruelty.

The Dominions of the *Great Mogol* extend on the East side, just beyond the River *Ganges*; on the South they are bounded on the Ocean; on the West by *Macran* and *Candahar*, and on the North, by the *Tartars*. The two chief Cities of this *Empire*, are *Agra* and *Delli*, which are both called *Capital*.

I think it may be affirm'd, without any danger of mistaking, that the Dominions of the *Great Mogol* are the Richest in the World; for not only all the Nations of *Europe*, but also those of *Asia*, carry thither

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ther Gold and Silver, and bring nothing thence but Merchandize: So that this *Empire* is a kind of Gulf, into which all the Riches of the World are thrown, and from which nothing of them ever comes out again.

ARTICLE. II.

Of Circumcision.

THE *Pagan Indians* (at least so far I have had any knowledge of them) do not use Circumcision at all; and yet I have thought fit to say something of Circumcision, with respect to the People of *Guinea*, among whom it is in use, and to those Countries of it thro' which I have Travelled; because some Criticks have pretended to prove by this and other Examples, which I am now to relate, that Circumcision was not a thing peculiar to the *Jews*; and that without any relation to the Precept of God to *Abraham*, it was practis'd by other Nations, and look'd upon as a natural means of facilitating Generation to them.

But before I examine the Passages they allege, and the Examples they relate to support their Opinion, I think it will be convenient to say something in general of Circumcision, to give an account of the Time in which it was instituted, and to consider the Terms which the Scripture uses upon this occasion.

We hear nothing of Circumcision in Scripture before *Abraham*, to whom God appointed this Ceremony, as a token of the Covenant, which should hereafter be made between him and the Posterity of this Holy Patriarch. *And ye shall circumcise the flesh of your foreskin, that it may be for a sign of the Covenant between me and you*, Gen. 17. 11. This then was the reason, why God appointed Circumcision to the

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the *Jews, viz.* to be a Sign and Token of the Covenant which he had made with *Abraham*, and the Nations which should Descend from him; and here is no mention of any peculiar advantage by it. In the same Chapter, God threatens in his Fury, him that shall not be Circumcised, and says, that he shall be cut off from his People. *And the uncircumcised Man-child, whose flesh of his foreskin shall not be circumcised, that Soul shall be cut off from his People*, Gen. 17. 14. In effect, when *Moses*, by God's command, left the Country of the *Midianites*, to go and deliver his People from the hard Bondage under which they groan'd in *Egypt*, the Angel of the Lord would have kill'd his Son by the way, because he was not Circumcis'd, and *Sephora* could not otherwise pacify the just Anger of Heaven, but by taking quickly a sharp Stone, with which she Circumcis'd him.

The *Midianites* in all probability did not use Circumcision at all, for if they had observ'd this Ceremony, 'tis very probable that *Jethro*, who was a Priest of *Midian*, would not have suffer'd his Son-in-law, contrary to the Custom of the Country, to remain uncircumcis'd: Besides that *Moses*, if he had been in a Country where Circumcision was us'd, would not have fail'd to Circumcise him, being so zealous as he was for the Religion of his Fathers: And therefore 'tis very probable, that he was hinder'd by the contrary Custom of the Country in which he was.

The *Sichemites*, who were a People of the Land of *Canaan*, were not at all subject to the Law of Circumcision, neither did they all undergo it, until they were willing to comply with the Family of *Jacob*, that *Sichem* who was the Son of *Hemor*, the Prince of the Country, might marry *Dina*, *Gen.* 34. The *Philistines* at that time were not circumcis'd, and they were no less known to the Jews, by the title of the Uncircumcis'd, than by that of their own Coun-

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Country: Thus *Saul* having lost the Battel, bid his Armour-bearer kill him, for fear lest he should fall alive into the Hands of the *Philistines*, and be made a May-game and a Laughing-stock to these uncircumcised People. *Then said* Saul *unto his Armour-bearer, draw thy sword, and thrust me thorough therewith, lest these uncircumcis'd come and thrust me thorough, and abuse me*, 1 Sam. 31. 4. In fine, it seems that the word *Uncircumcis'd*, was used by the Jews to signify all the other Nations, or at least all those that were not descended from *Abraham*. Nevertheless, I do not pretend to affirm, that none but the Jews were circumcised, but only that Circumcision was establish'd among them as a Sign to distinguish them from other People; and that if any other Nation made use of it, the Usage was only deriv'd from them, and observ'd only in imitation of them, as I shall now endeavour to prove.

Some indeed pretend, that Circumcision was not peculiar to the *Jews*, *i. e.* that without any relation to the Command which God gave to *Abraham*, many other People have practis'd it. Those of this Opinion, endeavour to support it by some Passages of the Ancients, and besides allege the Example of many Nations, among whom this Ceremony is still in use; nay they pretend further, that it is even necessary to some People, who without it cannot perform the act of Generation.

Herodotus speaking of Circumcision, tells us, *lib.* 2. that those of *Colchos*, *Egypt* and *Ethiopia*, were the only People that were Circumcis'd at first. This Author adds afterwards, that he dare not affirm which of these People it was that first had Circumcision, because it appears to be very ancient among all of them: But nevertheless, since the *Ethiopians* and those of *Colchos*, had much Commerce and Correspondence with the *Egyptians*, he thinks it may very well be deriv'd from them, and consequently that it came in

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in the first place from *Egypt*: And this Conjecture he builds upon this Remark, that none but the *Phænicians*, who held some Correspondence with the *Egyptians*, made use of Circumcision, during the time it was not used by those who had no Commerce but with the *Grecians*. *Herodot. Ib.*

Diodorus Siculus lib. 4. *c.* 2. speaking of the *Troglodites* says, That they circumcis'd themselves as the *Egyptians* did. These *Troglodites* were the People that inhabited that Part of *Africa*, which we now call the Coast of *Abex* or *Abexim*, which is the *Eastern* Part of *Abyssinia*. And moreover, it is reported that the Famous *Thales* caus'd himself to be circumcis'd, that he might appear the less Barbarous and Strange to the Learned Men of *Egypt*, and be more easily admitted into their Conversation by complying with them in this Custom, and so put himself in a Capacity to penetrate further into their Mysteries. *Clem. Alex. Strom. l.* 1.

Upon these and some other such-like Passages, some Learned *Criticks* in our Days have endeavour'd to prove (as I have already told you) that *Circumcision* was in use among many other People, who never receiv'd it from the *Jews*, and from the Precept which *God* gave them about it: And they pretend likewise, that among certain Natives, it was absolutely necessary to Generation. Let us now see what may be answer'd to the Arguments which may be drawn from these Authorities.

There are but Three Reasons that can oblige Men to circumcise themselves, *viz.* The Command of that Religion which they profess; The Impossibility of having Children without that Operation; or lastly, The Example of People with whom they live, and the Idea they frame of that Ceremony.

We have no ground at all to believe, That the *Egyptians* were oblig'd to *Circumcision* by any Commandment of their Law, and what we know at present of

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of their Religion and Customs, can give us no Insight into this Matter. Neither could the Impossibility of having Children without this Operation, oblige them to circumcise themselves; for in effect their Bodies were not otherwise fram'd at that time, than they are at present; and 'tis very certain, that at this day they do not stand in need of this Ceremony to give them Successors; since there is at present in *Egypt* a multitude of *Christians* who are not now circumcis'd, and yet their Land is no more a Desert than it was in former times, when they were circumcis'd; or if it be, it is only by the great number of Young People that are educated there to be made Slaves, and not because the Men are impotent. And hence it follows, that the *Egyptians* were not circumcis'd, but in Complyance with the Example of the People with whom they liv'd, *viz.* Of the *Jews*: And indeed this last Account of the Matter is much more probable than any of the other two.

To prove therefore that the *Egyptians* receiv'd *Circumcision* from the *Jews*, or at least that this Opinion is preferable to the other two, it will be sufficient to make some Reflexions upon their several Characters, and upon the strong Impressions which the Notable Events, that befel them upon the Account of the *Israelites*, might make upon them.

The *Egyptians* were at all times the most Superstitious, and withal the most Mysterious of all Mankind, and consequently the most unfit to receive new Impressions in matters of Religion. On the other side, there was never any thing seen so astonishing and terrible, as what happen'd to them in the time of *Moses*; from whence we may conclude that the surprizing Conduct of this great Law-giver, and generally every thing that had any Relation to him, left deep and lasting Impressions upon the Minds of this People.

The

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The Miracles wrought by the Hand of this Great Man, that Army of *Pharaoh* which was drown'd in *Red-Sea*, the Death of all the First-born, the Darkness which cover'd the Land of *Egypt*; and in fine, all the Means he us'd to deliver the People of *Israel* from their Bondage: All this, I say, could not but strike great Terror into the common People, and give their Learned Men a great Idea of him, who did such Miracles. And since all the Ancient *Pagans* make no scruple of admitting into the number of their Deities, the Gods of Foreigners which they believ'd to be powerful, and to embrace any thing in the Religion of other People; I think we may hence conclude, that the *Egyptians* being astonish'd with so many wonderful Works as the *Israelites* did before their Eyes, did espouse some of their principal Ceremonies, and more particularly did embrace those, which do chiefly distinguish the Children of *Israel* from other Nations; and since *Circumcision* is the most essential Mark of *Judaism*, there is all the probability in the World, that they chiefly adopted *Circumcision*, and observ'd it.

To all this we may still add, that it appears very probable, that before the Children of *Israel* departed out of *Egypt*, the *Egyptians* did not Circumcise themselves; which Conjecture may be grounded upon a Passage in the Book of *Joshua*. The Scriptures inform us, that after the Passage over *Jordan*, *Joshua* caus'd all the *Israelites* to be Circumcis'd, because this Ceremony had not been observ'd in the *Wilderness*, and that after they were Circumcis'd, the Lord said to this worthy Successor of *Moses*, that he had this Day taken from among them the reproach of *Egypt*. *And it came to pass when they had done circumcising all the People, that they abode in their Places in the Camp till they were whole. And the Lord said unto* Joshua, *This day have I roll'd away the reproach of* Egypt *from off you*, Josh. 5. 8, 9. It seems to me, that

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that by this reproach of *Egypt* which was taken away by *Circumcision*, nothing else can be understood but the *Prepuce*; and if this part was look'd upon by the *Jews* as the reproach of the *Egyptians*, probably the *Egyptians* had it then, and consequently were not Circumcis'd at that time: But if they were not Circumcis'd when the Children of *Israel* went out of their Country, and yet there are sufficient Proofs that they were Circumcis'd afterwards; from hence I think it may be concluded, as we have already observ'd, that all the Miracles which *Moses* wrought among them, gave them so great an Idea of him and his Religion, that they were thereby oblig'd to embrace what was most peculiar in that Religion, and to adopt that which distinguish'd them most manifestly from all others; which without all question was *Circumcision*.

It may at first view be objected to what I have been saying, that these are only probable Reasons, and consequently do not certainly conclude, that the *Egyptians* did receive *Circumcision* from the *Jews*, and that their Practice of it was derived from the Precept which was given to *Abraham*. I know very well that the Reasons I have alleg'd, are not certain and demonstrative Proofs; but I think when we cannot have Physical Certainty about any matter, we ought always to adhere to that which is most probable; and it appears to me much more probable, that the *Egyptians* deriv'd *Circumcision* from the *Jews* with whom they liv'd, and by whom they had seen so many great things done, which infinitely surpass'd all that their Priests and Enchanters could do, than to admit that the *Egyptians* had the use of it without deriving it from the *Jews*, especially when there is no strong Reason for this Assertion: For if any one pretends to build it upon the forecited Passage of *Herodotus*, which is the most ancient and most authentical Proof which those can allege

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allege who maintain the last Opinion, nothing can be concluded from the Passage, but that the *Egyptians* did Circumcise themselves, and he does not say that they had this Ceremony of themselves, and that it was not deriv'd from the *Jews*. If there were any Example or Passage, which mention'd the *Circumcision* of the *Egyptians*, before the Arrival of the Children of *Jacob* in *Egypt*, then we might justly conclude, that this People being Circumcis'd before they had any Correspondence, or Commerce with the *Israelites*, did not derive this Ceremony from them. But now we meet with nothing like this, and *Herodotus* who wrote about 240 Years after the Foundation of *Rome*, and consequently about 1018 Years after the departure of the *Israelites* out of *Egypt*, says nothing else of the *Egyptians*, but that they us'd *Circumcision*, without telling us the time when they first began to use this Ceremony, or the Persons from whom they first receiv'd it: And therefore I cannot see how the forecited Passage of this Author, can prove the Proposition now contested, or conclude any thing in favour of this Opinion.

But still it may be objected, that not only the *Egyptians*, but also those of *Colchos* and *Ethiopia* Circumcis'd themselves, as *Herodotus* relates; which Argument is of no more Force than the former, for this Author himself adds, that he does not know certainly whether the *Egyptians* or *Ethiopians* first began this Ceremony; tho' he thinks it very probable, that the *Egyptians* first begun it, and that the *Ethiopians* deriv'd it from them, because none but they had Commerce with the *Egyptians*, among whom *Circumcision* was in use. Now if *Ethiopia* receiv'd it from *Egypt*, we must not allege the Example of that People to prove that the Practice of *Circumcision* was not deriv'd from the *Jews*; since it will always be suppos'd, that the *Egyptians*, from whom other Nations deriv'd it, receiv'd it themselves from the *Jews*.

Diodorus

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Diodorus Siculus indeed speaks of the Circumcision of the *Troglodites*; but he adds, that they did in this imitate the *Egyptians*, from whom 'tis very probable that they deriv'd it, being not far distant from them.

'Tis true, the *Negroes* do also circumcise themselves; but they hold the Circumcision of *Mahomet*, and we have no manner of Proof, that they us'd to do so before this false Prophet appear'd. 'Tis very certain that they embrac'd, at least imperfectly, *Mahometism*; for I have seen among them two kinds of Phylacteries about the Neck, and about the Arms, which are written in very good *Arabic* Characters, and which contain'd certain Invocations, which are to be found in the *Alcoran:* I say, That they embrac'd it imperfectly, because 'tis certain that they have still among them some Reliques of *Paganism*; as for instance, they offer Sacrifices to their Evil *Demons* for fear they should hurt them, and use many other Ceremonies not unlike this.

We have therefore no reason, or proof, for admitting Circumcision among the *Negroes* before *Mahomet*; and granting that they had us'd it before him, still this would not prove, that is was not deriv'd from the Precept given to *Abraham*, for they might receive it from the *Ethiopians* who lie most *Easterly*, and had commerce with the *Jews*. There are also many in that Nation who make open Profession of *Judaism*, and go constantly to Worship at *Jerusalem*; as we find in the *Acts* of the Apostles, that some Persons of great Quality among them were wont to do, *Acts* 8. 27. *And behold a man of* Ethiopia, *an Eunuch of great Authority, under* Candace *Queen of the* Ethiopians, *who had the charge of all her treasure, and had come to* Jerusalem *to Worship.* The *Ethiopians* therefore, having among them some People that read the Scriptures, and the Law of the *Jews*, and who did not only frequent the Temples

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they could have in their own Country, but also went to Worship at that in *Jeruſalem*, muſt in all appearance have a great Opinion of *Judaiſm*, and Reverence for its Ceremonies; and ſince Men commonly ſeek to imitate what they eſteem and admire, 'tis very probable that they obſerv'd the Precept of Circumciſion, which is ſo often repeated in the Scriptures and in the Books of the Law, for which they had ſo great an Eſteem and Veneration.

It were impertinent to object againſt this, That *Herodotus* does not ſay, that the *Ethiopians* receiv'd Circumciſion from the *Jews*, but from the *Egyptians*; for I am willing to believe, that my Readers will prefer the conſequences drawn from paſſages of Scripture, before the Account given by this Author, who, altho' he be commonly call'd the Father of Hiſtory, yet he is not always very exact, and has been often guilty of ſuch Errors in the deſcription of Times, People and Empires, as *Pliny* committed in the Hiſtory of Nature. Beſides, without Examining which of theſe two Authorities is to be preferr'd, it is not difficult to reconcile them: For it may very well be, that at firſt the *Ethiopians* receiv'd Circumciſion from the *Egyptians*; but underſtanding afterwards that the *Egyptians* themſelves deriv'd it from the *Jews*, they ſet up a correſpondence with the latter, that they might fetch that from them in all its purity, which they could find but obſcurely among the *Egyptians*, who probably had mingled it with their Follies, making one Compound of the two Religions.

To prove that the *Negroes* did not receive Circumciſion from the *Jews*; ſome have affirm'd, that it was abſolutely neceſſary for them to circumciſe themſelves, and that unleſs they did it, they could have no Children, becauſe with them, *Præputium tegit ab integro glandem, excepto minuſculo foramine*: But thoſe who have related this of them, do not certainly know

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know them, for they are not otherwise made as to these Parts than we are, and not only in *Guinea*, but also in those places of *America* and *Asia* where I have been, and where I took great care to inform my self about this matter, I could never hear of any such thing, but on the contrary I learn'd that in the hot Countries, *Præputium erat semper maximè dilatatum*. As to what concerns *Egypt* and the Country of the Ancient *Troglodites*, since I was never there, I cannot speak of them so positively; but this at least I can say, that I have known some Persons of good Credit, who have travell'd thro' these Countries, and they have told me, that they never heard of any such thing.

Others have proceeded so far as to say, that Circumcision was no less necessary to the *Jews* than to the *Negroes*; but if this were so, there must be a strange multiplication of Miracles, which must last for the space of 40 Years; for during all that time that the *Israelites* were in the *Wilderness*, they were not circumcised, and yet this did not hinder them from having Children: Besides many *Jews*, after they have embrac'd Christianity, have had Children; and these Children, tho' they were never circumcis'd, have had Children in their turn whenever they came to Age: And therefore Circumcision was not necessary to render them capable of begetting Children, since they could beget them without it.

If ever there was occasion to say, that the Ceremonies of the *Jews* were only Figures appointed by God to signify something more Sublime than what they naturally import, or Presages of some things that were to come to pass, without all question we have reason to say so of Circumcision, which was a Ceremony by which God gave his People to understand, that they ought to cut off from their Heart, whatsoever is contrary to their last end, and to those things for which they were design'd. And this

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is not a Figurative Explication of any private Person, or the bold Effort of some Interpreter, who sometimes wrests the Sense of Scripture according to his Fancy, and accommodates it to his own Opinion; for it is God himself who speaks thus by the Mouth of *Moses*, *Circumcise therefore the foreskin of your Heart, and be no more stiff-necked*, Deut. 10. 16. 'Tis true, some may say, that 'tis very possible, for Circumcision to be at once a necessary means to procure Generation, and at the same time a Figure of what is to be done in the Heart of Man. But since it has been prov'd, that Circumcision was not necessary to Generation, and it appears evidently, that the *Jews* could live and propagate for a long time without it, I think we may safely conclude, that it was nothing in Truth, but a Figure, which was to instruct a Man, as we have already said, to cut off from his Heart, whatever was not agreeable to his last end, *i. e.* to God.

Some perhaps will say, that tho' Circumcision was not absolutely necessary to the *Jews* in order to Generation, yet it was a convenient means to facilitate it, and *Philo* at the end of his Book, *of special Laws*, seems to be of this Opinion; where he says, that *some mock'd at the Circumcision of our Ancestors, altho' other Nations*, and *chiefly the* Egyptians *did highly honour it*. Where we may observe by the by, that from this place of *Philo* it may be also prov'd, that the *Egyptians* deriv'd Circumcision from the *Jews*, since he says expressly, that the Circumcision of our Ancestors, was honour'd by the *Egyptians*.

This Author gives many natural Reasons for Circumcision, to prove to Foreign Nations, that it ought not to appear to them so very extraordinary; and he says, that, besides that it was a sign of the Covenant between God and the *Jews*, it was also instituted, *ut caveatur morbus curatu difficilis, vocatus carbunculus—— ut totum corpus sit purius, ne impediat officia Sacerdotalis ordinis;*

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ordinis; quamorbem etiam radunt corpora Ægyptii Sacrifici, ne quid sordium vel sub pilis, vel sub præputiis hæreat, quod possit obesse puritati sacris debitæ: And lastly he adds, that this Operation, *est cura fœcunditatis & numerosæ sobolis, ——— & idcirco circumcisas gentes fœcunditate pollere, esseque populosissimas.*

To answer the passages of this Author, we must observe, that he had a mind to reconcile the Minds of many Strangers to Circumcision, who were very averse to it; and therefore without insisting much on the reasons of its Institution, which would not have been well-relish'd by those who maintain'd a System of Religion quite different from his, he was oblig'd to produce some natural Reasons for it; and in the greatest part of them, he appears to be much mistaken. As to the first Reason he gives, that it is a means to avoid certain Diseases, which are hard to be Cur'd, I can by no means admit it to be true, and am rather inclin'd to believe the contrary; but this is a matter that must be left to the Examination of Physicians: And besides, supposing it were so, this is only putting a Man to a great deal of trouble, by using many precautions beforehand, to Cure a Disease more speedily, from which any Man may easily secure himself, and which no Man can catch, except he be very willing.

His second Reason appears to be more probable, because the *Eastern* Nations, and among the rest the *Jews* and *Egyptians*, had great Scruples as to the Purity and Qualifications of their Priests; but since they carried their Scruples so far, it seems to me wonderful, that they did not push them yet further, and imitate the Priests of *Arcadia*, or those of the *Gauls*. As to his last Reason, it is of no force, and to discover its Falshood, we need only reflect a little upon the pretended Fecundity of the circumcised Nations. The *Jews*, *Turks*, *Arabians*, and generally all People among whom Circumcision is us'd, are not

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more fruitful than others; and on the contrary, I am perſuaded, that if the matter were well Examin'd, it would appear that they are leſs Populous. But *Philo* wanted ſome Reaſons, either good or bad, to oppoſe againſt thoſe who did not approve this Uſage, and would admit none that were deduc'd from Religion, and the Covenant which God made with *Abraham* and his Poſterity, which the *Gentiles*, and particularly the *Romans*, derided; and therefore it is not to be wondred, if all the Reaſons he alleges are not very exact.

ARTICLE III.

Of the Principal Cauſes of Paganiſm *and* Idolatry.

SInce the Remarks I have made upon the *Indies*, are all concerning the Cuſtoms of the *Pagans*, and that the greateſt part of theſe Cuſtoms are founded upon *Paganiſm*, and are indeed the conſequents of it, I think it will not be improper to ſay ſomething in general of *Idolatry*, and to give an account of the principal cauſes of that pernicious Inſtitution.

There are few bad things in matters of Religion, which did not proceed from a Cauſe in ſome meaſure good, and few Errors which had not their beginning from ſome Truth that was miſunderſtood, or corrupted by length of time: Thus the Fables of the Gods, their Generation, Diviſions and Victories, and all the Fictions which the Poets ſing to us; all this, I ſay, took its riſe from the Truth, for the ſource of it was the Religion which we profeſs at this Day; yet the Truth is ſo diſfigur'd among the *Pagans*, by all the Follies and Fables in which they have wrapt it up, and its Features are hereby ſo far alter'd, that it is almoſt impoſſible to diſcover it [illegible] them.

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It may appear very surprizing, that so great a change should be made in Religion, and that from the Truth wholly pure and simple, Men should fall into an Abyss of Errors, and into a Chaos of all sorts of Fables: Yet if any would reflect a little upon the Character of the greatest part of Men, and the Power of time, it would not any more appear so very strange.

The little care which Men take to judge of things by their Mind alone, and the strong Inclination they have always had to their Senses, was the first cause of all their Errors. They must have something to affect them externally and sensibly, and therefore when the Truth could not be discover'd by external Signs, they chose rather to embrace a Fiction, than to abandon their Senses, and judge without them: And this may be the reason why God, who knows the secret windings of the Heart of Man, even to the smallest Inclinations that are in it, instituted in the *Jewish* Religion so vast a number of Ceremonies, which to us seem useless, for fear, lest if their Senses were not fix'd by something that's good, and might lead them to the Truth, they should give themselves up to something that was bad, and might occasion their falling into Error.

The Idea which Men had always of the Deity, was one of the Causes of *Idolatry*: They wanted a God, and they were persuaded there was one, for all things Preach'd to them this Truth, the Heavens, the Earth, the regular Motion of the Stars, and the settled order of the Universe, which never changes, were as so many Witnesses of the Existence of a God; but the strongest and most convincing Proof they had, was the secret Motions of their own Heart, which carried them, as it were against their Will, towards something more sublime and great than the Creatures, which they perceiv'd to have a be-

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ginning, to encreaſe and periſh before their Eyes: For *Idolatry* did not commence with the Adoration of theſe Creatures which Men knew to be corruptible, they did not at firſt fall into ſuch groſs Stupidity, which was begun by the *Egyptians*, and perfected afterwards by the *Greeks* and *Romans*; neither did they Worſhip in the firſt Ages, any thing but that which (next to the Divinity) appear'd moſt Adorable.

At firſt the Sun, Moon and the other Stars were ador'd; but becauſe Men could not always ſee theſe Luminous Bodies, they ſought after ſomething, which might in ſome manner ſecure them, for theſe Moments in which they were depriv'd of the ſight of them, and which was a Hieroglyphic of thele pretended Divinities. And they could find nothing that came nearer to them than Fire, which was a moſt ſenſible ſign of the Brightneſs of the Stars, and particularly that of the Sun, and they firſt devoted themſelves to Fire. Neither did they Worſhip it at firſt, but as a Repreſentation of the Star which they ador'd, but by degrees they ador'd alſo the thing it ſelf. This Worſhip firſt commenc'd among the *Chaldeans*, and *Ur* of the *Chaldees*, where *Abraham* was Born, was the Place where this Worſhip was firſt paid, whence it came to paſs, that the Name of *Ur* was given to it, which ſignifies Fire.

I ſhall here relate a very pleaſant Hiſtory, which *Euſebius* has given us, *Hiſt. Eccl. lib.* 11. *cap.* 26. upon the occaſion of Fire, which the *Chaldeans* look upon as a Deity. Theſe People pretended that their God was the ſtrongeſt and moſt powerful of all the Gods, neither could any one be found that was able to reſiſt him; for aſſoon as they brought any God of other Nations, they threw him into the Fire, which never fail'd to conſume him, ſo that the God of the *Chaldeans* was publickly eſteem'd the Conqueror of all other Gods; But a Prieſt of *Canops*, who was one

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one of the Gods of *Egypt*, where there was also a City of the same Name, found out a way to destroy the great Reputation he had got. He caus'd for this end, an Idol to be made of a very porous Earth, of which the Pots were commonly made, that serv'd to purify the water of *Nile*. This Statue which had a very great Belly, was fill'd with water, and the Priest stopt with Wax a multitude of little holes that were in it; and then he offer'd his God *Canops* to enter the Lists against *Fire*, the God of the *Chaldeans*: Who therefore prepar'd one, into which the *Egyptian* put his Statue; but the Wax melting with the Heat, the holes were open'd, and the water gush'd out, and at last extinguish'd the Fire. Whereupon it was immediately publish'd, that the God *Canops* had overcome the God of the *Chaldeans*, and had destroy'd him; and as a Monument of this famous Victory, the *Egyptians* made their Idols always for the future with a great Belly and little Feet, because that which overcame the *Fire*, was shap'd after this manner; and this is exactly the Figure of the greatest part of the Idols now made by the *Indians*.

The *Persians* also ador'd the Fire, which they commonly caus'd to be carried before their Kings, and at the Head of their Armies, and to be attended by 360 Priests. There are still some at this Day in that *Empire*, which observe the Ancient Religion of the Nation, but they are a sort of Savages which dwell in the Mountains, and would never receive the *Alcoran*. The *Athenians* kept a perpetual Fire in the *Prytaneum*, which was a kind of Fortress, and was to them what the *Town-House* is with us, besides that, it was the Place where old Officers were entertain'd, and such as had done some notable Service to the *Republick*. This Fire was kept by the Widows, whereas that of the *Romans* was kept by the Virgins that were call'd *Vestal*. It is well known also, that the *Jews* were to keep a Fire which burnt con-

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continually, as they were commanded in the sixth Chapter of *Leviticus*.

Some have affirm'd, that this Worship and Adoration which so many Nations have paid to Fire, was founded upon that passage of *Deuteronomy*, *Chap.* 4. *Verse* 24. *The Lord your God*, O Israel, *is a consuming Fire*; but this is no-wise probable, since, as we have just now shown, the *Chaldeans* Ador'd the Fire a long time before the written Law.

In process of time, the Statue of a Man was Ador'd, but in the Article of Houshold-Gods, we shall discourse of the first Causes of that Superstition. Lastly, by degrees Men proceeded so far as to Worship *Beasts*, and such as are vilest among them, and even that which is most infamous in Nature.

All these *Idolatries* into which Men fell, are also owing in some Measure to the ordinary Stile of the Oriental Languages, to the Scrupulosity of the People, and to the Veneration they had for every thing that was deliver'd to them by their Priests, and their Ancient Predecessors. At all times the Stile of the Orientalists, but more particularly that of the Priests, and of those whom they call'd Philosophers, was full of Figures and Comparisons; they affected Pompous Words, and Metaphorical Expressions, and the common People believ'd them to be so much the abler Men, and the more Spiritual the less they understood them: Afterwards the first Poets improv'd this Hotch-potch with great swelling Words and Hyperbole's, until at last it appear'd, that what they said, was perfectly opposite to what they intended to signify. *Lactantius* speaks sharply of the Mischiefs that were produc'd by the Poets, and says, that when one is not upon his Guard, he is easily Surpriz'd by the soft, pleasant and insinuating Stile they make use of. *Poetæ pernicioſi ſunt, qui incautos animos facile irretire poſſunt ſuavitate ſermonis, & carminum dulci modulatione currentium, Lactant. lib. 1. cap. 11.*

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The common People, without diving into the ſenſe of the Figure, and inquiring into the thing Repreſented by it, ſtops at the Figure it ſelf, and then one may eaſily judge, what kind of Idea's they frame of the Deity, and of Myſteries: For this is juſt as if we, for inſtance, ſhould Explain literally what the Scripture tells us of God, and ſo we ſhould attribute to him a ſharp Sword, a Buckler, Bow and Arrows, we ſhould make him lye in wait to kill ſome body, we ſhould ſometimes think him Merry and Joyful, and ſometimes Angry or Melancholy; In fine, by degrees we ſhould make a Man of him, and oftentimes even a Man that was not very wiſe: And yet this is what the *Gentiles* do, for they have attributed to God in reality, what is ſpoken of him only Figuratively: And thus they begun with aſſigning him a Body, which Error was founded firſt upon the Portraiture which their Prieſts and Poets gave them of him; and ſecondly, upon the Inclination they had to judge of all things by their Senſes, and to frame no Idea's but ſuch only as are material.

After that Men had once proceeded ſo far as to attribute a Body to a Deity, we muſt not wonder at theſe odd and uncouth Figures under which they Repreſent him, and the different Offices they aſſign unto him. 'Tis very well known, that they had Gods of all ſorts, and that there was no corner in the Houſe which had not for its Safe-guard a God or a Goddeſs; they Plac'd one even in their Houſes of Office, and call'd her the Goddeſs *Cloacina*: In fine, they puſh'd this extravagant Humour as far as it would go. *Tertullian*, *Lactantius*, and many, even of the Heathen Authors, have given us the detail of all theſe Follies and Superſtitions.

In the Article of Tutelar Gods, we ſhall ſay ſomething of the Veneration the People had for every thing that came from their Prieſts, and their Ancient Predeceſſors; which, as we have already obſerv'd

obſerv'd, was one cauſe of their ſtrict adherence to their Errors, and to the Fables they had receiv'd from their Fathers. But this may ſuffice to be ſaid of a matter, which the moſt Learned Writers of our times have ſearch'd to the bottom; and in their Works, any one may eaſily ſee the Abſurdity and Ridiculouſneſs of *Paganiſm*, and at the ſame time perceive the difference between the Belief of thoſe who have a little Knowledge, and that of the common People.

ARTICLE IV.

Of the Sacrifices of the Indians, *and their manner of Honouring the Gods.*

MAnkind in all Ages have paid an External Worſhip to the Deity, which conſiſted in Offering to him the beſt and moſt precious things they had, as if it were on purpoſe to recognize him, as the great Landlord of whom they held all. Thus *Cain* who till'd the Ground, offer'd of its Fruits to God, and *Abel* who kept the Flocks, Sacrific'd to him the fatteſt of his Lambs.

'Tis not certainly known, whether at firſt they had any fix'd Ceremonies in making their Oblations; and there is great reaſon to believe that *Enos* was the firſt who begun to give them a regular Form, according to that paſſage in *Geneſis, Chap.* 4. *Ver.* 26. *Then began men to call upon the name of the Lord.* But Father *Petavius* underſtands theſe words in a different ſenſe, and underſtands by them, that this Grandſon of *Adam* reſtor'd the Worſhip of God, which the Children of *Cain* had aboliſh'd.

There was another kind of Sacrifice, call'd the Sacrifice of Drink-offering, which was made by pouring out ſome Liquor before the Lord; and this was alſo in uſe under the Written Law. As

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As for instance, after the Return of the Ark of the Covenant, when the *Israelites* Assembled at *Mizpeh*, to thank God for delivering it out of the Hands of the *Philistines*, the Scripture observes that at their Thanksgiving, *they drew water and pour'd it out before the Lord*, 1 Sam. 7. 6.

The Water which *David* pour'd out when he was before *Bethlehem*, and which he refus'd to Drink of, because they had drawn it with the hazard of their Lives, was no less a Sacrifice of Drink-offering than the former; but the Liquor which was commonly made use of for this end, was Oyl. Thus *Jacob* intending to give Thanks to God for the Mysterious Dream wherein he saw that Ladder, on which the Angels were Ascending and Descending, and looking upon the Place where Heaven had done him this favour, as a Place that was truly Holy, and as the House of God, pour'd out Oyl upon the Stone on which he had laid his Head, during this Dream. *And* Jacob *rose up early in the Morning, and took the Stone he had put for his Pillow, and set it up for a Pillar, and pour'd Oyl upon the top of it*, Gen. 28. 18.

We may observe, *en passant*, from this action of *Jacob*, that in his Days, Travellers that were Pious, were wont to take care before they set out from their Houses, to put themselves in a Condition, to Praise and Honour God during their Journey, and that the Sacrifice of *Libation* being of all others the most commodious, and that which required the least Ceremony, they took care to carry Oyl along with them, to pour it out before God, and offer it up to him as an acknowledment of his Almighty Power, and to thank him for some Favour, or to obtain one of him.

The Sacrifices of *Libation*, were us'd also among the *Gentiles*, who offer'd up many other sorts of Liquors. As for instance, Milk was offer'd to *Rumina*, who was the Goddess whom they invok'd for Children

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dren at the Breast: The *Athenians* never offer'd Wine to the *Sun*, the *Moon*, to *Aurora*, *Urania*, who is one of the *Muses* that was suppos'd to have invented *Astrology*, or to *Mnemosyne*, by whom *Jupiter* had the 9 *Muses*, or to the *Nymphs*, but only Honey mixt with Water.

Some pretend that the first Sacrifices of *Libation* were made of Wine, and that the word *Libation* derives its Original from *Bacchus*, who was otherwise call'd *Liberus*: And to this purpose, *Ovid* tells us in his Third Book of *Fasti*. *Nomine ab Authoris ducunt Libamina nomen.*

This kind of Sacrifices which at first were instituted only to Honour the Gods, were quickly after us'd in Feasts and Debauches; where profane *Libations* were made, and Wine was poured out as a Ceremony, which in all probability was always done in Honour of *Bacchus*. *Macrob. lib. Saturnal. cap.* 11.

The Doctrine of Transmigration, hindred the *Indians* from Offering any Bloody Sacrifice to their Gods, whereof some, according to their Theology, had liv'd in the shape of those Animals which were most fit to be Sacrific'd: And therefore they only offer to their Idols, the Fruits of the Ground and Incense.

They do also pour out Oyl before them, and not only so, but they rub them over with it every time they make an Offering to them, whereby they are commonly Black, Smok'd, and all over Slippery with Oyl. This is what *Arnobius* relates of the Idols of his time; *Lubricatum lapidem & ex olivi unguine sordidatum, tanquam ineesset vis præsens adulabar. Arnob. adverf. Gent.* I flatter'd a Stone all over slippery, and durtied with Oyl, says the Author, as if it had had some Power.

Besides the Sacrifices, they agree also in many things with the *Jews*, as to the manner of Honouring the Gods, and Praying in their *Pagods*; they have

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have Drums, Trumpets, and Quires, which Sing Hymns to their Honour; they sometimes carry their Idols in Procession, and walk thro' all the Streets of a City: And in these Publick Ceremonies, they have aways Women appointed to Sing and Dance before them, at the sound of the Musical Instruments of the Country, as formerly *David* did before the Ark, playing upon his Harp, 2 *Sam.* 6. 14.

These Dancers among the *Indians*, are always Publick Women, and tho' they Dance in the *Pagods*, and before their Gods, they are never the wiser for all that, nor of better Reputation.

It appears also, that the *Jews* had no great esteem of those, who did the same Office among them, and that they were look'd upon, at least for the most part, as vain Persons, for *Michal* upbraids *David*, that he had acted the part of a *Buffoon*, when he was publickly disrob'd. *And he was uncovered as one of the vain fellows uncovereth himself*, 2 Sam. 6. verse 20.

As to the Circumstances in which *David* was, when *Michal* upbraided him for Dancing before the Ark, *i. e.* for disrobing himself, we must observe, that the *Jews*, to remove every thing that might incommode them, and that they might Dance the more freely, put off their Upper-Garments, and kept on only those which were next their Body, that they might be the more light, and consequently the fitter to Dance, which did not at all become the Gravity, upon which the *Jews* and all the *Eastern* People value themselves.

The *Indian* Women that Dance, do also the same, for when they have a mind to Dance, they throw off a sort of great Veil, that covers their Heads, and wear nothing but a Linen Wastcoat, and a Petticoat about them.

The *Indians*, who embrace *Christianity*, take care to have in their Churches, little Trumpets, some kind

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kind of Hoboys, and Drums, at the sound of which they Sung *Psalms*; at least they use such things at *Pondicheri*. So that it might be said of them, that they Praise the Lord in his Temple, *in tympano & choro.*

ARTICLE V.

Of the Places they make choice of for paying their Devotions to the Deity, *and of the Building of their Temples.*

MAnkind have always made use of darkish Places, and the shadow of great Trees, for paying their Devotions to the *Deity*; and when the *Jews* put an Oak into the Sanctuary, under which *Joshua* plac'd the Stone, whereon was Engraven the Promise they had made unto him, that they would never forsake the Worship of the true God, they did nothing herein, but follow the Example of other Nations; *And set it up there under an Oak that was by the Sanctuary of the Lord*, Josh. 24. 26. Which nevertheless, was contrary to the Command of God, who forbad them to Plant any Grove or Tree near his Altar, *Deut.* 16. 21. Yet they still kept to this way, even in their *Idolatry*, and when they worship'd false Gods, they did it in Places cover'd with Trees, as the Scripture upbraids them in these words, *Sub omni ligno frondoso prosternebaris*, Jer. 2. 20. And when the Prophet *Hoseah* reproves them for this Crime, he says, they sought out for this end, those Trees that cast the largest shadow. *They Sacrifice upon the tops of the Mountains, and burn Incense upon the Hills, under Oaks, and Poplars, and Elms, because the shadow thereof is good*, Hos. 4. 13.

Before God order'd *Solomon* to Build him a Temple, Pious Men offer'd Sacrifices to the true God, upon

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upon Hills, and even under the ſhadow of great Trees, as *Gideon* did under the Oak, where *the Angel of the Lord touch'd the Sacrifice with the end of the Staff that was in his Hand, and made the Fire riſe out of the Rock, which conſum'd the Fleſh and unleavened Cakes*, Judges 6. 21.

It ſeems, that at that time, it was allow'd to offer Sacrifices in the ſeveral places where any one happen'd to be, and yet without doubt thoſe places were always to be excepted, which were cover'd with Trees, or which had any affinity with the ſacred Groves of the *Pagans*, for it is expreſly forbidden by the Law, *Deut.* 16. 21. *to plant any Grove of Trees by the Altar of the Lord*, as I have juſt now obſerv'd. And this conjecture may be prov'd by the Example of ſome Pious Men, who, however zealous for the regular Obſervance of the *Jewiſh* Law, did nevertheleſs offer Sacrifices, as we have already ſaid, in the firſt place they came to: Yet I think in this, they did not ſhew themſelves zealous Obſervers of the Precepts of the Law, which was very expreſs to the contrary: And therefore they cannot be excus'd, but by ſaying, that this Cuſtom of offering Sacrifices every where to God, which was indeed a legal Fault, was nevertheleſs as it were Lawful, by reaſon of the number of thoſe that Practis'd it. But it was no Fault in it ſelf, for in the days of *Joſhua*, a Queſtion was ſtarted upon that occaſion, and all the Children of *Iſrael* were ſcandaliz'd, becauſe the Tribes of *Reuben* and *Gad*, and the half Tribe *Manaſſeh*, who after the Conqueſt of the *Holy-land*, return'd to the place that *Moſes* gave them beyond *Jordan*, and there erected a Monument, which the other Tribes believ'd to be an Altar: Whereupon the moſt violent among the *Jews*, were of Opinion, that to Puniſh this Crime, they ſhould immediately take up Arms, and go and deſtroy their Country; but the more Prudent, Thought fit to ſend an *Embaſſy*, to

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enquire what Reason they had to rear up an Altar, contrary to the Prohibition of the Law. This last Opinion prevail'd, and some Embassadors were sent to them, to demand an account of this Action: And their only Excuse was, that they never design'd to rear up an Altar, but only to raise a Monument, to put their Posterity in mind, that they were really *Jews*, and consequently were subject to the Law of God, which was given them by *Moses*. But after the Temple of *Jerusalem* was built, it was more particularly forbidden, to offer Sacrifice any where else. This is what *Moses* himself told them in the *Desart*, when he prescrib'd to them what they should do after God had put them in possession of the Land of Promise. *Take heed, that you do not offer your Burnt-offerings in every place that you shall see, but only in the place which the Lord shall chuse*, Deut. 11. 18.

Nevertheless, some have still observ'd the Ancient Custom of offering Sacrifices upon the Mountains, or under the thick Trees: Thus when it is said of some Kings of *Judah*, as of *Jehoshaphat*, and many others, that they did not demolish the *High-places*, where the People Worshipt, *Verùm Excelsa non abstulit*, 2 Chron. 20. 33. We must not always understand by that Phrase, that these Altars were built to false Gods, for they were often Dedicated to the true God, according to that Passage, 2 *Chron.* 33. 17. *Yet the People still Sacrific'd to the Lord their God in the High-places.* And it was no Sin to Sacrifice in the first place they came to, but only because the Lord had forbidden to do it any where but at *Jerusalem*.

The *Indians* have many *Idols* which are dispers'd here and there in the Fields, and commonly plac'd in little Groves, or at the Foot of some Tree that casts a great shadow; there Travellers make their Prayers and Oblations, to obtain of the Gods a happy Journey.

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The *Jews* had also in the Fields, Altars which were design'd for Travellers, and upon which they offer'd Sacrifices to the Lord, which was likewise forbidden after the building of the Temple at *Jerusalem*, and it is set down as one of the best actions in the Life of *Asa*, that he demolish'd them: *Et subvertit altaria Peregrini cultus, & Excelsa*, 2 Chron. 14. 2.

The *Indian-Pagans* affected also a Shadow, and Darkness in their Temples, which they call'd *Pagods*, and they were very careful that no Light should enter into them, but only by the Door which was commonly very Strait and Low, or by some little Crevices that were left in the Windows: They had some also which had no open place, but only at the Gate.

Abraham no less affected a Dark place, wherein to pay his Devotions to God, and to Pray unto him, and the Scripture observes that *he Planted a Grove at* Beersheba, *and called there upon the Name of the Lord, the everlasting God*, Gen. 21. 33. The *Jews* in following times, had very near the same Idea of God, and thought that he delighted in shaded Places, in thick Clouds, and generally in Darkness. Thus when *Solomon* fetch'd the Ark of the Covenant into the Temple he had built, and saw the same Temple fill'd with so thick a Cloud, that the Priests could not perform their Office in it, he observ'd that *the Lord had said, he would dwell in the Cloud*, 1 Sam. 12. and in 2 *Chron.* 6. 1. *The Lord hath said that he would dwell in the thick Darkness*. *David*, in *Psal.* 18. reckoning up all the attendance of the Divine Majesty, says, Verse 12. *that he made Darkness his secret Place*. In fine, almost all the Ancients had this Opinion of the *Deity*, which perhaps was deriv'd from our first Parents; for 'tis said, that God walk'd in the *Terrestrial Paradise*, which was a place fill'd with Trees, and consequently dark, *And when they heard the voice of the Lord God walking in the Garden*, Gen. 3. 8.

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Moreover, if one would give some natural Reason, why almost all Nations took so much care to find out shady Places for the Worship of the Gods, I think it may be said, that Darkness is the most proper place for that recollection of Modesty which ought to be observ'd in the Temples, and generally when we place our selves in the Presence of God, because the Sight is the Sense which is the chief cause of Distraction, therefore that Darkness which hinders our Eyes from receiving any object that may Distract us, is most convenient and agreeable to places design'd for Prayer and Religious Worship.

Besides, a shady and dark Place produces in us, whether we will or no, a certain Horror that is attended with such an awful Veneration as is due to the *Deity*: And I believe that upon this account, the *Latines* have given to God a Name which properly signifies Fear or Horror; for the *Latin* word, *Deus*, seems plainly to be deriv'd from the *Greek* word *Deos*, *formido*; from whence also the *Grecians* might well enough have deriv'd their *Theos*, altho' some have deriv'd it from *Theein*, *currere*; because many believ'd in ancient Times, that the Stars, who (as one may say, are always running their course) were Gods.

ARTICLE VI.

Of the Temples Dedicated to Priapus.

WE find among the *Indians*, Temples Dedicated to *Priapus*, tho' under several different Names; and we may say, that they are much refin'd above the infamous Postures, wherein the *Egyptians*, *Greeks* and *Romans*, have Represented him: Many also wear a little Figure of him about their Neck, but it is cover'd with a little Silver, and they pretend

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pretend by doing this to obtain Vigour and Fruitfulneſs.

'Tis certain, that this abominable *Idol* did formerly meet with Worſhippers among the *Jews*, for the Scripture informs us, that *Aſa* drove away his Mother *Maacham* from Court, becauſe ſhe had erected an Altar to *Priapus*, which he caus'd to be broken in pieces, and burnt near the River *Kidron*. *Sed & Maacham matrem Aſæ Regis ex auguſto depoſuit imperio, eo quod feciſſet in luco ſimulachrum* Priapi: *quod omne contrivit, & in fruſta comminuens combuſſit in torrente Cedron*, 2 Chron. 15. 16.

The *Jews* in all probability learn'd from the *Egyptians* to pay Divine Honours to *Priapus*, and to erect Statues to him, for *Egypt* perhaps was the place where this pretended *Deity* was held in greateſt Veneration; for there it was look'd upon as the Cauſe of the moſt noble Creature in the World, *i.e.* of Man, and his Generation; and there were few publick Buildings erected, above which were not plac'd the two Figures which are moſt ſuitable to this *Idol*, and which were there look'd upon as *Hieroglyphics* of the greateſt and moſt perfect State that can be deſir'd in this World, as for inſtance, of enjoying Honour, Abundance, Fertility, Strength, Vigour, and Health.

The *Romans* alſo did not only invoke *Priapus* for the Propagation of Mankind, and for giving them Children, but alſo for the Fruitfulneſs and Fertility of their Lands. Every one commonly erected to himſelf a Statue in his Garden, which if it could contribute to nothing elſe that was expected from it, in procuring them a plentiful Harveſt; yet at leaſt ſerv'd for a Scare-crow to fright away the Birds, as *Horace* tells us, *Serm. lib.* 1.

Olim truncus eram ficulneus, inutile lignum;
Cum Faber incertus, ſcamnum faceretne Priapum,
Maluit eſſe Deum. Deus inde ego, furum aviumque
Maxima formido.

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Long time I lay a useless piece of Wood
'Till Artists doubtful what the Log was good
A Stool or God; resolv'd to make a God:
So I was, my Form the Log receives
A mighty Terror I to Birds and Thieves:

From this Place of *Horace* we may observe, how among the *Romans*, the Men of Wit, but more particularly the Poets, made bold with their Gods, and and treated them in a Drolling manner.

ARTICLE VII.

*Of their Houshold-*Gods, *and the Original of their Tutelar* Deities.

BEsides the *Gods* which the *Indians* have in their Temples, we find also among them, those which the Ancients call'd, *Lares*, *Manes*, and *Penates*, which are little Figures, plac'd in several parts of their Houses, whom they take great care to rub with Oyl, and encompass with Flowers, as thinking that by this means, they render them propitious. Some say that the *Manes* were the Infernal *Deities*, and distinguish themfrom the *Penates* and *Lares*, but all Authors almost do indifferently use these three words, to signify the Souls of the Deceas'd; and therefore I shall not enter upon a Discussion of the difference which those of the contrary Opinion pretend to find.

These Tutelar *Deities* are most Ancient, and the use of them commenc'd a long time before the *Grecians*, who probably deriv'd them, as well as the first Foundations of their fabulous History, from those who first form'd the *Assyrian Empire*, supposing the Origine of that Monarchy, to be laid in Building the City of *Niniveh*, and allowing it to have lasted for

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for the ſpace of 1300 Years; for if we follow the Opinion of *Herodotus*, and allow to it only the ſpace of and make it commence about the time when *Deborah* judg'd the People of *Iſrael*, the *Aſſyrians* would be later than the *Grecians*, and conſequently the later could not derive their Fables from the other. The moſt Ancient *Grecian* King whom we know, is *Inachus*, who Reign'd at *Argos*, and who, according to the Calculation of the 70, was cotemporary with *Moſes*, altho' *Euſebius* thinks that this Holy *Law-Giver*, liv'd in the time of *Cecrops*, which was more then 300 Years after, and that he Founded the 12 Cities of which the Kingdom of *Athens* was compos'd; and thoſe who follow this Opinion, ſuppoſe *Inachus* and *Abraham* to live at the ſame time, and ſo they have embroil'd the ancient Chronology. See *the Antiquities of time Reſtor'd*, by Mr. *Boſſuet*.

But to return to my ſubject, we meet with the *Gods Penates*, a long time before *Moſes*, and conſequently before the *Grecians*, for theſe were the *Gods* of *Laban*, which *Rachel* his Daughter, the Wife of *Jacob*, carried away, and hid under the Harneſs of a Camel, when ſome came into her Tent to ſearch for them, from whence we may conclude, that they were not very large Images. Neither did *Laban* in this do any thing, but follow the Cuſtom that had been in uſe a long time before him; for *Thares*, the Father of *Abraham*, made alſo Images among the *Chaldeans*, and theſe Images could be nothing elſe but Publick *Idols*, or the Tutelar *Gods*.

The Original of theſe *Idols*, had nothing that was Evil in it, and they were at firſt only Figures, by which Men endeavour'd to Repreſent their Dead Fathers, or their Sovereigns from whom they were far diſtant, and to whom they could not pay Perſonal Honours; for thus they Labour'd to ſupply by their Art, what Nature had taken away from

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them, or what the great distance of Places hinders them from seeing: Which was only a sign of the Love and Reverence which Children well-born ow'd to those from whom they receiv'd their Being, or of that Submission and Homage which faithful Subjects owe to those whom Heaven has appointed their *Gods*.

We find in the 14th. Chapter of the Book of *Wisdom*, one of the occasions which might give a rise to Superstition, with respect to the Images set up in Honour of Dead Parents, which the wise Man attributes to the love of a Father for his Son, and which would have been no less innocent than the former, if the Father had confin'd his grief within just bounds, and had not carried the Matter so high, as to Reverence for a *God* in the midst of his Family, him whom he lamented as a Man that was Mortal.

Plato gives to these *Gods*, *Penates*, the Name of ἐμογένιοι θεοί, which properly signifie the *Gods* born of the same Family, for ἐμογένεια signifies Kindred: Now 'tis certain, that by these *Gods* whom the Ancients look'd upon as their Kindred, and whom they call'd by that Name, they could not understand any other than their Ancestors, who were Dead, and for whom Men had a very singular Veneration in the first Ages of the World; or in general all those of their Families, who had been very dear to them in their Life-time.

There is very great reason to believe, that for the most part, they had at first only a Reverence and Veneration for these Images, and that they look'd upon them only as we do now on the Picture of a Dead Father, whom we tenderly lov'd, but that insensibly, by little and little, they carried the Matter higher.

For instance, perhaps when they found themselves in Adversity, and cast their Eyes upon these Images

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Images, which call'd to mind their Grandfathers, who had such a tender love for them, that they would have reliev'd them, if they had been now Alive, or at least would have shar'd with them in their Misfortune; they began at first with Mourning for the loss of them, which was very Natural; but not being satisfi'd with this Sorrow, which gave them no ground to hope in them, and nothing being more grateful to the Mind of Man, in his Misery, than a glimmering of Hope, tho' it be as ill founded as is possible; after they had wish'd they were now alive, to afford them that Protection they now stood in need of, they began to doubt, whether they might not still grant it to them, tho' they were Dead, (which they grounded upon the belief of the Immortality of the Soul) and at last they ventur'd so far, as to desire it of them.

It was therefore necessary, to this end, that they should proceed to Invocation, and to confirm them in this Advance which they made with a doubting Mind, it was sufficient, that upon Tryal they were for the future deliver'd from their Misery, and found themselves in a better Condition; for in all probability they would not fail to attribute the Success to the Remembrance and Power of those, whose Assistance they implor'd.

Thus then, after some Generations we past, when their Posterity understood, that their Ancestors had invok'd the chief Heads of their Family, and that their Prayers were heard; when from Father to the Son, they heard their Virtues mention'd, and Celebrated with a great *Elogium*; when they saw still before their Eyes, the Images of them which had been carefully preserv'd; upon these Accounts, they proceeded openly to Adoration, which always continued; and the Minds of their Posterity were so much the more confirm'd by the Idea which Men have always had of the times preceeding their own;

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viz. That every thing in them was Great and Virtuous, that their Predeceſſors were free from thoſe Faults that were obſerv'd in the Men of their own time. And this is what *Solomon* expreſly condemns treating of the ſame Folly. *Say not thou, what is the cauſe that the former Days were better than theſe? For thou doſt not enquire wiſely concerning this*, Eccleſ. 7. 10.

Thus by degrees, *Idolatry* crept into the World, which in its Name, ſtill preſerves ſomething of its Original, for the word *Eidolon* (which comes from εἴδω, *video*) ſignifies no more than an Image, a Repreſentation, or a Picture, which renders things diſtant actually viſible to us, or even thoſe things which are not in being.

Some have made *Nimrod* the Author of the firſt Statue that was cut in Honour of Dead Kinſfolk, which Opinion ſeems to me not to be well-grounded: For firſt, we cannot make uſe of the Authority of the Wiſe-Man, in his 14th. Chapter, to Support this Opinion, becauſe *Nimrod* had a Son, *viz. Jupiter Belus* who Succeeded him, and therefore he could not make an Image for this Son when he Dy'd, ſince he himſelf Dy'd a long time before him. Secondly, Neither can we ſay, that it was done in Honour of ſome other of his Sons, ſince we know of no other but this: Yet I do not pretend to ſay, that he had no other than *Belus*; but ſince Hiſtory ſays nothing of them, I cannot ſee what right any Man has to ſuppoſe them, unleſs he will have recourſe to Tradition, which in this caſe, I think, would be a very weak Argument.

Yet it ſeems to be very probable, that the Statue of *Jupiter Belus* was the firſt that was erected to any Mortal; for beſides that there we find the beginning of all the *Grecian* and *Roman Idolatry*, we ſee in *Daniel*, Chap. 3. that the Famous *Idol* of *Belus* was ſtill Ador'd in his time at *Babylon*; and therefore we may more probably attribute the erecting of the

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the first Statue to *Ninus* the Son of this same *Belus*, and Grandson of *Nimrod*, who in Reverence to the Memory of his Father, caus'd it to be erected to him.

As to the beginning of the *Grecian* and *Roman Idolatry*, which I said might be found at *Babylon*, by supposing that the Statue of *Jupiter Belus* was the first that was erected to any Mortal; It may perhaps be objected, that the *Jupiter*, who was the Foundation of fabulous History, did not Reign at *Babylon*, but was King of *Crete*, which is now *Candia*.

To this I might answer, that there have been many Princes that had the Name of *Jupiter*, and whose Actions were attributed to one only. This is the Opinion of *Varro*.

Cicero relates the same thing in his *Third Book of the Nature of the Gods*, where he says, That the *Romans* acknowledg'd three *Jupiters*, the first of whom was born in *Arcadia*, was the Son of the *Air*, and begat *Proserpina* and *Bacchus*; the second also was born in *Arcadia*, who had the *Heaven* for his Father, and begat *Minerva*; and lastly, the third was he of the Isle of *Crete*, who was the Son of *Saturn*, whose Sepulchre is to be seen still in that Isle. The manner in which the Ancients give an account of *Jupiter*, confirms also this Opinion, since they tell us many things of him, which at that time could scarce agree to any one Man; for who could, for instance, affirm, that the *Jupiter* who Reign'd in the Isle of *Crete*, was the same, who upon Mount *Olympus*, which is between *Thessaly* and *Macedonia*, Sacrific'd first to the *Heaven*, which he call'd his Grandfather, by the Name of *Uranus*, as *Lactantius Firmianus* relates, *lib.* 1. *cap.* 12. Wherefore I think, that tho' one was King of *Crete*, this does not hinder, but another might Reign at *Babylon*, and lay the Foundation of Fabulous History.

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To return to the Tutelar *Gods*; they were plac'd in several parts of the House, but most commonly in a sort of little Niches that stood near the Fire, as being the place where those of the Family did most commonly meet together; and hence they sometimes made use of the word *Estia*, *Focus*, to signify the *Gods Penates*; and by turns the word *Penates* was sometimes us'd to signify the Fire, or even the whole House; but since the *Indians* had no Chimneys in their Houses, they plac'd their *Penates* indifferently in any place of their Habitation.

ARTICLE. VIII.

Of their Lustral Waters.

THE *Jews* also had their *Waters* of Lustration and Purification, of which they threw a little on a Man that was Unclean, the third day after he was declar'd to be so, and the seventh on which he was Purified.

It was nothing but clean *Water*, in which was put the Ashes of a red Heifer, which was burnt without the Camp, with his Entrails; the Priest threw into the Fire that consum'd it, some *Cedar-wood*, *Hyssop*, with a little *Scarlet*.

The *Pagan Indians*, have also these *Waters* of Lustration, which they take from a Cow; but because they believe it a capital Crime to burn it, they use only its Urine, wherewith the devout People do carefully *Water* every Morning, the place before the Door; for by this means they fancy, that they keep off all kinds of Misfortune from their Houses, and bring down upon them the peculiar Protection of the *Gods*; and indeed they look upon every thing as Sanctified, nay, as Divine, which comes from this Animal.

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The Reverence which they have from Cows, appears to me to be deriv'd much higher than from the pretended *Metempſychoſis* of *Phoe*, or that which they tell us of *Parmeſer*, *viz.* that when he liv'd upon Earth, he was very willing to keep them; for if, according to them, they had an affection for theſe Animals, it is, as they pretend, becauſe they are the beſt and moſt perfect of all others; and ſo without any reſpect to the Honour which was done them, either in receiving the Soul of *Phoe*, or in being kept by one of their *Gods*, they were always held in great Veneration by them.

The *Indians* are not the only Perſons that have great reſpect for a Bull, a Calf, and a Cow, as *Deities*; for theſe are the Animals which have been moſt generally Worſhipt by *Idolaters*.

The *Egyptians* Worſhipt an Ox, under the Name of *Apis* and *Serapis*, which ſignify the ſame thing. Some would have *Apis* to be nothing but a *Hieroglyphic* of *Joſeph*, who invented the way, how the *Egyptians* might enjoy a happy Plenty, during the time of a great Barenneſs, becauſe in effect among them and all other *Pagans*, the Ox Repreſents Fruitfulneſs and Abundance. Others think that *Apis* was a Prince, who firſt Reign'd among the *Argives*, and afterwards among the *Egyptians*, and who taught the latter the way of Planting and Dreſſing the Vine, and that *Egypt*, in acknowledgment for this Benefit, Worſhipt him after his Death, under the ſhape of an Ox. 'Tis ſaid that this Prince aſſum'd there the Name of *Oſiris*, ſo that *Apis*, *Serapis* and *Oſiris*, were the ſame thing.

Mr. *Voſſius* pretends that there were three *Oſiriſes* in *Egypt*. He ſays, that *Cham*, or his Son *Miſraim*, was the firſt; and indeed the Name of *Miſraim* continu'd to be given to *Egypt*, and ſo it is call'd in the *Hebrew* Text. The ſecond, according to him, was *Joſeph*, and the third, *Moſes*. But as to the laſt it

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is no ways probable. However, this is certain, that under the Name of *Apis*, *Serapis* and *Osiris*, the *Egyptians* Ador'd the Ox, and they look'd upon it, perhaps as the *Hieroglyphic* of one of these three Princes we have just now nam'd.

The *Jews*, after their Example, made a Golden Calf in the Wilderness, and bowed the Knees before it. When the Kingdoms of *Judah* and *Israel* were divided, *Jeroboam* caus'd two Calves to be set up, one at *Dan*, the other at *Bethel*, whom the *Israelites* Worshipt as *Gods*, who had deliver'd them out of *Egypt*: And *Jupiter* was Worship'd under the shape of a Bull, which they say he assum'd, that he might carry away *Europa*; which Fable is very Ancient, and is mention'd by *Anacreon* in *Ode* 95. In fine, there is scarce any Country in the Fabulous times, where the Ox was not either Ador'd as a *God*, or Reverenc'd as the Symbol of Fruitfulness and Plenty.

Diodorus Siculus relates, that the *Troglodites*, whom we have already mention'd in the Article of *Circumcision*, Strangled with the Tail of an Ox, the old Men, that were not capable of Labouring and Keeping the Flocks, and generally all those that were in a languishing Condition, and were seiz'd with any incurable Disease, believing that they did them a great piece of Service, to prevent them from languishing a long time, and to send them quickly into the other World: And besides, they imagin'd, that they did them a great Honour, in Strangling them with the Tail of such an Animal, as an Ox or a Cow.

The *Indians* indeed do not push their Charity so far; but always look upon it as an Honour, and an ensurance of Eternal Happiness, if they can Die, holding the Tail of a Cow in their Hands.

The *Egyptians* Worshipt an Ox, under the Name of *Apis* and *Serapis*, as we have already observ'd; from whence it may be inferr'd, that they did not kill it at all: And therefore when *Pharaoh* command-

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ded the Children of *Israel* to offer Sacrifices to their own *God*, without departing out of *Egypt*, *Moses* told him that this could not be done, and that the *Egyptians* would Stone them, if they should see them offer those Animals which they ador'd. *And* Moses *said, It is not meet so to do, for we shall Sacrifice the abomination of the* Egyptians, *to the Lord our God. Shall we Sacrifice the abomination of the* Egyptians *before their Eyes, and will they not Stone us?* Exod. 8. 26. If therefore the *Egyptians* could not without Horror, see the *Jews* Sacrifice those Animals which they ador'd, 'tis very probable, that themselves did not kill them. Besides, *Juvenal* informs us, that in *Egypt* they did never Eat of any Animals that bore Wool, and that it was a Crime to cut the Throat of a Goat,

———*Lanatis animalibus abstinet omnis*
Mensa, nefas illic fœtum jugulare capellæ. Juv. Sat. 15.

If the *Egyptians* therefore, durst not kill either Sheep or Goats, 'tis very probable, that neither did they kill Oxen, for whom they had so great a Veneration; yet they permitted the *Jews* to Kill and Eat them, and *Plutarch* relates, that themselves Sacrific'd Red Oxen to *Typhon*. While the *Israelites* were there, they did Eat of Lambs, contrary to the Custom of the *Egyptians*, related by *Juvenal*, who says, that they never Eat of any Animals that bear Wool; from whence we may conclude, that they did not oblige the *Jews*, to follow their particular Customs, and that they gave them leave, provided they did nothing publickly that was contrary to their Religion and Ceremonies.

We ought not, I think, to attribute that Veneration which the generality of *Idolaters* paid to the Ox, to any thing else, but the good Services which Men receive from it. Many Persons, for instance, even

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even after the Deluge it self, fed only upon the Fruits of the Ground, and upon Milk; and so the Cow furnish'd them with that which they most commonly us'd for Food, the Ox Till'd the Ground, carried the Baggage of Travellers, and drew their Carts, and in the Desarts, where they have no Wood, they made use of their Dung to make Fire; having mingled it with a little Straw, and dry'd it at the *Sun*, which the *Indians* still do in those Places where Wood is scarce. Thus these Animals were very beneficial to them.

Hence it came to pass, that Men insensibly accustom'd themselves to take care of the Preservation of an Animal, which did them so much good, and was in a manner necessary to them, and that they did not take the same care of other Animals, which was very reasonable; but at last they carried this Care and Acknowledgment so far as Reverence, which quickly degenerated into Adoration: So true it is, that Men seldom stop at a just Mediocrity, but for the most part, generally push things on to extreams.

The *Indians* still continue in many Places, to set under a kind of a Pillar, a little Cow, made either of Wood or Stone; but I am not fully inform'd, whether they look upon these Representations as *Idols*, or as *Talismans*.

I have observ'd something very like this before I entred into the *Indies*, and I saw in the Isle of *Moeli*, which is inhabited by *Mahumetans*, the Bone of the Head of an Ox, full of *Arabic* Characters, but which were almost all defac'd: Whereby I am persuaded that they look'd upon it as a *Talisman*, which conduc'd to the Preservation and Prosperity of the Flocks in the Isle; for the *Arabians* attribute very much to this kind of Mysteries.

The *Jews* themselves, were not altogether free from this Superstition, and it would be a favourable Opinion of them, to say, that they did only Reverence

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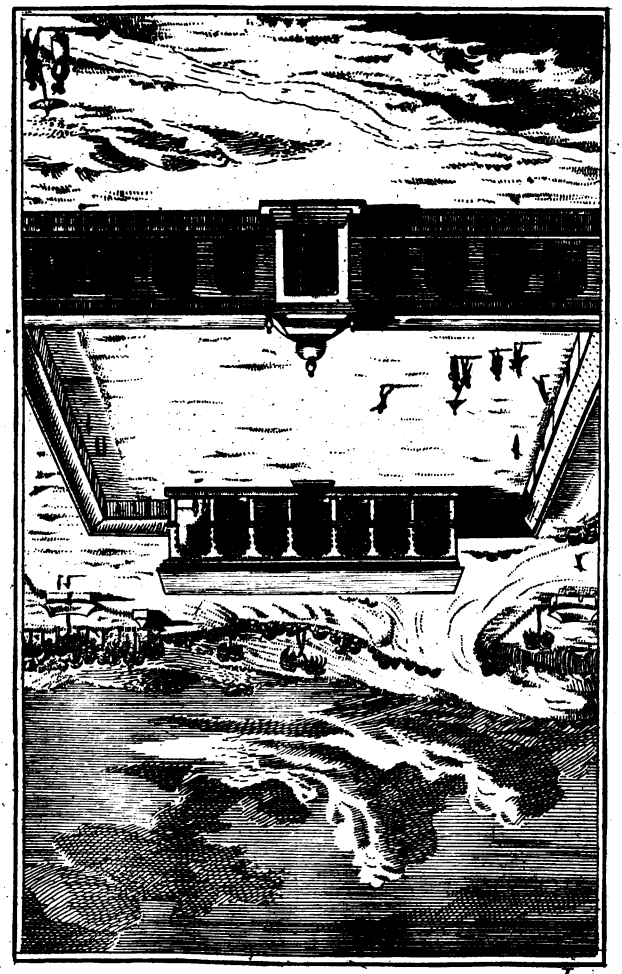

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rence as a *Taliſman*, the Brazen Serpent which *Moſes* caus'd to be erected in the *Wilderneſs*; for it is very rare, that Incenſe is offer'd to *Taliſmans*, which were often hid under the Foundations of Buildings, or Cities, that were put under their Protection; or plac'd on the top of Towers and Pyramids: Yet ſome were plac'd in certain little private Temples, but they were not expos'd to publick View; and the Scripture informs us, that they offer'd Incenſe to it until the time of *Ezechias*, who caus'd it to be broken in pieces. *And he brake in pieces the brazen Serpent which* Moſes *had made, for unto thoſe days, the Children of* Iſrael *did burn Incenſe unto it*, 2 Kings 18. 4. The *Palladium* of *Troy*, for inſtance, was alſo a *Taliſman*, and there was ſcarce any City, which had not alſo ſomething peculiar to it, upon which, in the People's opinion, its deſtiny depended.

ARTICLE IX.

Of the River Ganges, *and the Lands which it Waters.*

SOme of the Ancients, and chiefly St. *Jerom*, have deſcrib'd to us the River *Ganges*, in very Pompous terms, and as a thing too extraordinary for us to paſs it over in ſilence.

This Holy Father writing to the Monk *Ruſticus*, tells him from the Scripture, that *Ganges* which is call'd *Phiſon* in *Geneſis*, runs thro' all the Land of *Havilah*: There, as he obſerves, are bred the *Emerald* and *Carbuncle*, and there are Mountains of Gold, which 'tis impoſſible for any Man to approach, becauſe of the *Gryphons*, *Dragons*, and many other Monſters that dwell there. *Ad* Indiam *pervenitur & ad* Gangem *fluvium, quem Phiſon ſacra Scriptura commemorat, qui circumit totam terram Evilath —— ubi naſcitur Smaragdus & Carbunculus —— monteſque auri,*

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quos adire propter Gryphos *&* Dracones, *& immensorum corporum monstra, hominibus impossibile est.* Hieron. Rustico Epist. 13.

When the Scripture describes to us *Ganges* (supposing it were the same with *Phiso*) I think that it describes it such as it was before the Flood, and immediately after the Creation of the World, making it, with three other Rivers, issue from the same Spring-head; but 'tis very probable, that the Waters which cover'd the whole Earth, did perfectly change the Course and Situation of these Rivers, so that what we call now *Tigris*, *Ganges* and *Euphrates*; are not the Ancient Rivers which issued out of the Terrestrial Paradise, and have nothing in common with them, but the Name.

Hence it appears, that we may, without fear of contradicting the Scripture, be so bold as to lop off from the Description which St. *Jerom* has given us of *Ganges*, the *Emeralds*, *Carbuncles*, and *Mountains of Gold*; the Country which this River waters, being Rich only by the Fruitfulness of its Soil, by its Silks and Muslins, which invite thither Foreigners, for almost all the Gold of the *Indies* comes from *Achim*, which is in the Isle of *Sumatra*, and is distant from *Ganges* more than 300 Leagues.

Some think that this City of *Achim*, was the *Ophir* mention'd in the Scripture, whither it says that *Solomon* sent to fetch Gold; neither is this a groundless assertion, for the Fleet of this Puissant King, was Built at *Ezion-geber*, which was a City of *Idumea*, situate upon the Banks of the *Red-Sea*, which in all probability was not far distant from the Place which is now called *Moca*; neither does it appear, that these Vessels going out of the *Red-Sea*, had any other place to Sail to, where they could find so great a quantity of Gold, but only the Isle of *Sumatra*; and yet this is so far distant from it, that they could not at that time go thither, but with much difficulty, and

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and great length of time; for since they knew not the use of the Compass, they durst not venture far into the *Ocean*, but were forc'd to Sail always near the Land. It was perhaps, upon the occasion of this long Voyage, that *Ecclesiasticus* speaking of *Solomon*, says, *that his Reputation was spread unto the most distant Isles*, Eccl. 47. ver. 17.

The Famous Mr. *Huetus*, speaking of the *Canal* that join'd the *Mediterranean* to the *Red-Sea*, and thro' which the Vessels of *Solomon*, or *Hiram* might return with their Lading into *India*, or *Phenicia*, thought nevertheless, that *Ophir* was the *Eastern* Coast of *Africa*, call'd *Zanguebar*; but this Coast falls far short of *Achim*, for abundance of Gold; and besides, it would be to no purpose, for him to object, that *Achim* is too far distant for People that were not very skilful in Navigation, for this Learned Prelate affirms, that they made a Voyage much longer, and more dangerous, and makes them to return from *Spain* into the *Red-Sea*, by fetching a compass round about *Africa*; This he affirms of those who return'd from *Tarsus*.

As to the Savage Beasts which live about *Ganges*, *Dragons* and *Gryphons* are not commonly to be seen there, but *Crocodiles*, *Rhinoceros's* and *Tygers*, are very common and numerous there. The last especially make a strange havock there, for they come even into the Houses, and carry away Children, and when a Man is gone a little way into the Woods, he runs the hazard of being devour'd by them. I once saw when I was a Hunting below this River, the fresh Footsteps of one of these Animals, which without straining the Matter, were seven Inches in Diameter.

Crocodiles are also there in very great numbers: They commonly keep in the Water, and delight in the little Brooks that run into the *Ganges*, because, there they find greater plenty of Food than in the

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great Water, and when they go on Land, they seldom remove far from the River-side. I have heard very strange things of the Prodigious Strength of these Animals, and the People of the Country have assur'd me, that many of them taking the Oxen by the Snout, when they went to Drink, have drag'd them with ease down to the bottom of the Water; so dangerous it is to Bathe there.

The *Indians* have a very singular Veneration for the *Ganges*, which they look upon as a *God*, and to which they offer Sacrifices every Day, setting upon its Banks, little Lamps, which the Current carries away; and this make a very pleasant Prospect in the Night-time.

Many of those who dwell on the Grounds which it waters, desire it as a particular Favour, when they see themselves at the point of Death, to go and Expire there, thinking those happy who give up the Ghost in its Waters, and believing, that by this means all their Pollutions and Crimes are wash'd away.

O faciles nimium qui tristia crimina cædis,
Flumineâ tolli posse putatis aquâ.

When once a Man has desir'd to be Conducted thither, he cannot retract his word, and therefore he is carried to it; where first they put his feet in, and then make him Drink a great deal of Water, exhorting him to drink it with Devotion and Confidence, and to look upon it as a certain means of washing his Soul, and blotting out all his Sins; and at last they push him into it over Head and Ears, even tho' he should desire to return Home: For many are thrown in after this manner, whom an indiscreet Devotion, or some Discontent in their Family had brought thither, who were not Sick enough to think of Dying so soon, and Repented very

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very much of the Fault they had committed; but it was too late.

Thoſe who are far diſtant from it, ſatisfy themſelves with Drinking a little of the Water, before they Die, when they can get it; and believe that they are fully Purg'd from all their Crimes by ſo doing. There come People often from remote Places to carry it into their own Country, and furniſh their principal *Pagods* with it, of which they are ſeldom deſtitute; and I ſaw once paſs thro' *Pondichery* (which is diſtant at leaſt 300 Leagues from it) a little *Caravan* of theſe *Devoto's*, who had many great Pots garniſh'd with *Rattain*, and fill'd with the Water of the *Ganges*. Theſe poor Wretches guarded them with great Care and extraordinary Reſpect, and they had ſtill a great part of their way to go before they got Home.

And here a fair occaſion is offer'd me, to make a little reflexion upon the Darkneſs into which theſe *Idolaters* are plung'd, and to obſerve, *en paſſant*, what a grievous thing it is, that Falſhood and Truth ſhould, if I may ſay ſo, make the ſame Impreſſion upon the Minds and Hearts of Men, who are no leſs conſtant and exact in their groſs Superſtitions, and palpable Deceits, than others are in a Religion that's wholly True, and perfectly Pure; and how aſtoniſhing it is, that what we call the force of Truth, does not exert itſelf, and make theſe poor Blind Creatures ſenſible of it; and open their Eyes to perceive their Errors. In truth we have great need upon this occaſion, to have recourſe to the depth of *God's* Judgments, and to that Abyſs of Wiſdom which the the Eyes of no Creature can penetrate into, and which *God* alone can comprehend. But enough of this Matter, I return now to *Ganges*.

Perhaps the Reverence which the *Indians* have for this River, is with them the Remnant of a Tradition which they learn'd from their Fathers, That *Ganges*

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was the same with *Phison* mention'd in the Scripture, which says, that it came out of the *Terrestrial Paradise* (supposing that Tradition to be true, which many have doubted of upon good grounds) and that they mingled with it what they had heard of the first Men, with the Fabulous History of their *Gods*.

But they have not only a Veneration for *Ganges*, which they always look upon as most Holy, and which they pretend to be no less than a *Deity*; but they Reverence in general all Rivers, and the *Devoto's* among them take Care, before they put their Foot in water, to take some of it and wash their Hands with it, making at the same time a short Prayer to the *Gods*.

This Custom of shewing a respect to Rivers, and washing their Hands in the water before they go into them, is very Ancient; and *Hesiod* recommends it in these words: *Neque unquam perennium fluviorum limpidam aquam pedibus transito, priusquam oraveris aspiciens Pulchra fluenta, manibus lotis amœnâ aqua limpida. Hesiod oper. & dier. lib. 2.*

This Reverence was founded upon a Fancy of the Ancients, that each River had a particular *Deity* that delighted in it, and presided over its Waters.

ARTICLE X.

Of the Transmigration *of* Souls.

THE *Indians* believe the *Transmigration* of *Souls*, and their Hospitals at *Suratt*, into which they receive, and where they give Food or Medicines to all Sick or Maimed Beasts, are a convincing Proof of it; but I could never discover upon what grounds this Doctrine was established among them, and I believe 'tis difficult to do it; for I have known People

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People of the ſame Religion, who go to Worſhip their *Gods* in the ſame Temples, who uſe the ſame Ceremonies, and beſides are of the ſame Tribe, yet have different Opinions about this Article.

There are, for inſtance, certain *Brahmans*, who live only upon Herbs, Milk, Butter, and Fruit; ſome that Eat only Hens, and ſome that Eat Kid. There are other Tribes that Eat Pork, but generally they all abſtain from the Fleſh of an Ox and a Cow, for whom, as I have already ſaid, they have a great Veneration.

The *Banians*, who are a particular Tribe of Merchants, of whom I ſhall ſpeak hereafter, are thoſe, of all the *Indians*, who follow moſt exactly the Doctrine of *Tranſmigration* of *Souls*, and who practiſe moſt Religiouſly even the ſmalleſt things, to which this Opinion obliges its Followers. They kill no ſort of living Creatures, and they Eat of nothing that has Life: Many alſo among them, carry this Matter to that degree of Exactneſs and Scruple, that they keep Servants to blow the *Air* with a Fan, while they are Eating, that they may drive away from them all the little Flies, which in this Country are very numerous, for fear leſt any of them ſhould mingle with their Meat, and ſo Choak them when they are Eating.

I think we may conclude, from this diverſity of Opinions, concerning *Tranſmigration* of *Souls*, That when it was firſt propos'd to them, they had a determinate Worſhip and Religion independent upon this Doctrine; and ſo it was only receiv'd at firſt as an Opinion, which having nothing that's ill in it, might be either embrac'd or rejected, by each private Perſon, as he ſhould think fit; That ſome Fathers of Families, eſpous'd this new Philoſophy, and follow'd it in its utmoſt Rigour; and others, thinking that the *Souls* of Men could not paſs into the Bodies of certain Animals, did not believe that they

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ought to abstain from them. Every one communicated his Opinion to those of his Family, who insensibly transmitted it to their Posterity, who always Preserv'd it, and look upon it at present as a Rule, which they are indispensably oblig'd to follow, by the Veneration and Reverence, that they have for all the Customs that are deriv'd from their Predecessors.

For if the *Metempsychosis* had been establish'd at first among the *Indians*, as a point of Religion, there would not be so much Division about this Opinion, their Sentiments would be more uniform; or at least those that differ'd from the publick Opinion, and did not follow this Doctrine in all its Purity, would have been the Authors of what we call a *Schism*; and so being separate from the rest, would not have had in common with them, the same Temples, the same Priests, and the same Sacrifices.

Besides, it may be ask'd, whether the *Indians* receiv'd the Doctrine of *Transmigration* of *Souls*, from *Pythagoras* or some of his Followers? For this Philosopher is commonly look'd upon as the Author of this Opinion, or at least, as he who first taught it.

If any give an Answer to this Question, agreeable to the new Discoveries that have been made in our Days, in the *Empire* of *China*, it must be granted that the *Indians* knew the *Metempsychosis* at least 500 Years before this Philosopher, who did not flourish till the time when the *Romans*, being weary of the Tyranny of *Tarquinius Superbus*, drove him away from *Rome*, and erected a *Commonwealth*: For, from the time of *Solomon*, an *Indian* Philosopher called *Phoe*, Born in the Isle of *Ceilon*, as many think, or in the Neighbouring Continent, according to some others, Publish'd this Doctrine in the *Indies*.

To add greater Weight and Authority to this new Philosophy, and make it to be receiv'd with the greater Respect, he asserts, that he receiv'd it from Heaven;

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Heaven; he procur'd himself to be lookt upon as a Prophet, and magnified himself so far as to say, that upon Earth there was not his Equal.

He had two sorts of Doctrines, one Internal, or Secret, and another External, or Publick.

His Internal Doctrine which he Communicated only to his most beloved Disciples, (whom he knew to be entirely addicted to him, and of whose Fidelity he was certain) asserted as I may say, the Annihilation of the *Soul* after Death; for he said, that after it was separated from the Body, it was scatter'd in the *Air*, and resolv'd into an Ethereal Matter; which in effect, is nothing else but *Atheism*, such, as some pretend, is still follow'd by the generality of the Learned *Chinese*.

His External Doctrine which he commonly taught the People, consisted in the *Transmigration* of *Souls*, which he said he had Experienc'd in himself an infinite number of times, having liv'd upon Earth in the shape of an Ape, a Calf, an Elephant, and many other Animals; and upon these different sorts of Beasts, into whose Bodies, he says, his *Soul* had pass'd, almost all the Religions of the *Indies* are Founded; who before this time, probably had no other, but the Acknowledgment of some Sovereign Being, or in general of some *Deity*, to which they might offer Sacrifices.

Nevertheless, I do not intend by this to affirm, that this Acknowledgment of a Sovereign Being among the *Indians*, was such as it should be, *i. e.* That they own'd only the true *God*, that the Sacrifices they offer'd, were only Address'd to him, and that, till the time of this false Prophet, they had a Religion free from *Superstition* and *Idolatry*: For this would be to advance a strange Paradox, *viz.* That (while all *Palestine* was in Error, insomuch that *God* was oblig'd, if I may so say, to separate *Abraham* from all other Men, to make him the Head of a Peo-

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ple, who should Adore and Serve him, without Superstition, and without dividing their Adoration between him and false *Gods*) the Truth should find a place of Refuge among the *Indians*, that it remain'd there whole and entire till *Solomon*'s time; and that while the *Jews* were continually falling into *Idolatry*, the Idea of one only *God*, should be preserv'd there without Mixture, and that the Worship which is due, should be paid him in all its Purity.

Phoe therefore propos'd his new Doctrine to the *Indians*, and without much trouble persuaded them to receive it, and to add his Follies to what they had believ'd until his time, as to the *Deity* and the *Soul*; for Novelty does powerfully Charm Men, but more especially the Common People, and chiefly when it is design'd, to improve and perfect their Religion.

Besides, the easy Reception which the Doctrine of the *Transmigration* of *Souls* met with in the Minds of Men, proceeded from the Idea which all the World had of the Soul, *viz.* that it does not Die with the Body; and that after it is separated from the Body, it goes to some place, which at different times has produc'd very different Opinions: For some imagin'd that the *Souls* of Wicked Men, immediately after Death, descended into a place of Punishment, where they were tormented proportionably to their Crimes; and this Opinion was most generally receiv'd by all the *Pagans*. Some again said, that the *Gods* made them pass into the Bodies of the more salacious and viler Animals; and others thought that they wandred round about the World, and did not reascend into Heaven from whence they came, until they had remain'd many Ages in this continual agitation. *Cicero*, in all probability, was of this last Opinion, as may be seen in his *Somnium Scipionis*, where he says, *Qui & Deorum & hominum jura violarunt, corporibus elapsi, circa terram ipsam volutantur, nec*

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nec in hunc locum nisi multis exagitati seculis revertuntur.

Phoe wrote Forty Volumes, which remain'd in the *Indies* until the 65th. Year of *Jesus Christ*, that the Disciples of this Philosopher carried them into *China*, under the Reign of *Hiaomim-Hoamti*. The *Chinese* immediately translated them into their Language; they justify the time in which his Followers say he liv'd, by the different circumstances they find in his Works, and which have some relation to what they know of the *Indians*: And this Doctrine had no sooner appear'd among them, but it found an infinite number of Followers.

ARTICLE XI.

Of the Charitable manner, in which the Indians *give Drink to Passengers.*

JESUS *Christ* intending to instruct us in his Gospel, that every thing we do for Him, shall have its Reward, Promises one to those that in his Name, and from a desire to please Him, shall give so much as a cup of cold water.

A Cup of cold Water will some say, is a very small thing; yet it is a worthy good action to give it as many *Indians* do, who go sometimes a great way to fetch it, cause it to be boil'd, that it may do the less hurt to Travellers that are Hot; and after that, stand from Morning till Night, in some great Road, where there is neither Pit, nor Rivulet, and offer it, in Honour to their *Gods*, to be drank by all Passengers.

This perhaps is a Work of Charity, which was equally Practis'd, both among the *Jews*, and the People that liv'd near them, who knew the *Jewish* Customs, and to which *Christ* assures us, that there is a Reward annex'd. 'Tis

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'Tis very certain, that as to what concerns the Necessaries of this Life, the *Eastern* People have much more Charity than the *Europeans*; unless the Country be afflicted with Famine, they scarce know what it is to refuse Meat to a Passenger; wherein they have preserv'd the Custom of the Primitive Times, when no Passenger was suffer'd to pass by, but they offer'd him something, and refresh'd him for a small time. Thus *Abraham* persuaded three Angels to rest themselves, and gave them something to Eat, who appear'd to him in the shape of three Men, that were passing thro' the Valley of *Mamre*, whither he was then come to fetch *Lot* out of *Sodom*, *Gen.* 18. And when they were come to that City, *Lot* would not suffer them to continue in the Place, but carried them away to his own House, tho' he knew them not, *Gen.* 19. The Stranger who dwelt at *Gibea*, offer'd likewise his House to a *Levite*, who was very much surpriz'd that no Body would receive him, *Judg. chap.* 19. *ver.* 20. For at that time, a Place for shelter was not deny'd to any Person whatsoever; but on the contrary, they took Pleasure in giving Meat to Travellers, without requiring any thing of them.

ARTICLE XII.

Of their way of Eating Locusts.

THE Gospel relates, that St. *John Baptist* liv'd upon *Locusts* and wild *Honey*, and some Interpreters, who could not imagine that he should Eat this kind of Insects, have said, that by *Locusts*, are meant the tops of the Branches of Trees, and pretend that this *Hermite* fed upon them; but they were not at all acquainted with the Customs of the *Indians*, who Eat *Locusts* with pleasure, after they are

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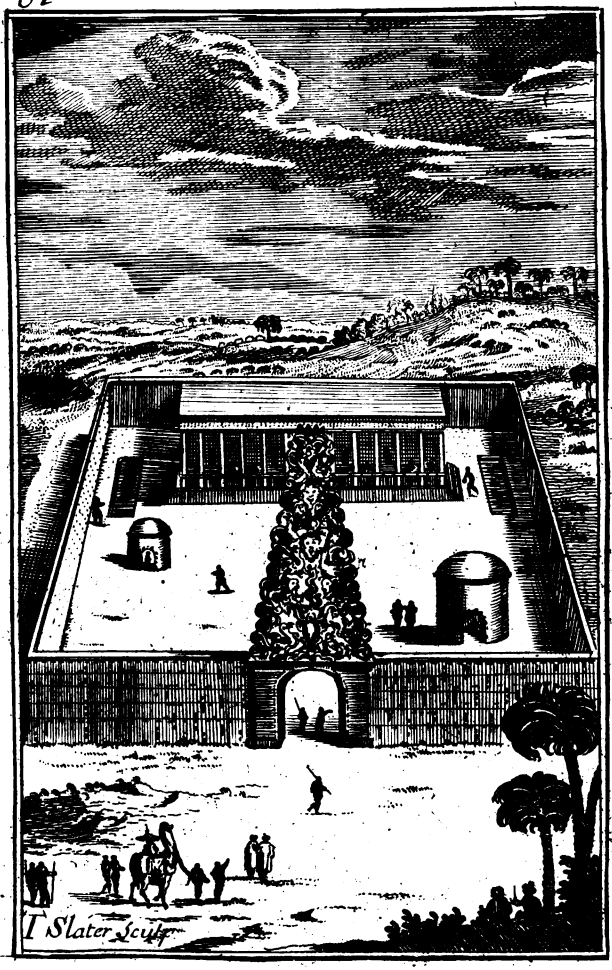

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are Dreſs'd; and tho' theſe People are ſhap'd like thoſe we ſee in *Europe*, yet none of them finds the leaſt Inconvenience by Eating of them.

Neither was this any extraordinary thing among the *Jews*, whom *God* had permitted to Eat of theſe Inſects, as he preſcribes to them in *Leviticus*, Chap. 11. Ver. 21, 22. *Of every flying creeping thing that goeth upon all four, which have Legs above their Feet to leap withal upon the Earth: Even theſe of them ye may Eat, the* Locuſt *after his kind, and the* Bald-Locuſt *after his kind, and the* Beetle *after his kind, and the* Graſhopper *after his kind.*

ARTICLE XIII.

Of the Fortified Places, to which the Shepherds *retire with their* Flocks.

THE Scripture informs us, that *Uzziah* caus'd Towers to be built in the *Wilderneſs*, and digged Ciſterns upon the account of the great multitude of *Flocks* that he had: *Alſo he built Towers in the Wilderneß, and digged many Wells, for he had much Cattel*, 2 Chron. 26. 10.

By theſe Towers, I believe we muſt underſtand what the *Indians* call *Pagods*, not ſuch as ſerv'd for Temples, but certain other Great Buildings which are in the Fields, which they call by the Name of *Pagods*; either becauſe above their Gates, they rais'd high *Pyramids*, full of Pictures of their *Gods*, as are thoſe at *Villenoura*, and many others; or becauſe, within their Circuit, there was always a multitude of little Chapels, every one of which contain'd an *Idol*.

Theſe Buildings are commonly encompaſs'd with good Walls, and there the *Flocks* are gather'd together, in caſe of any alarm; for tho' the Prince is not at War with any Body, yet the People have always

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ways reason to be upon their Guard, because in these Countries, the Soldiers are very ill Paid, and the Commanders who detain their Pay, permit them to take what they can get; whereupon they fall upon the Beasts, when the *Shepherds* think least of it. These *Maraduers* have often made us take Arms at *Pondichery*, and we had the Misfortune in one of these Sallies, to lose a brave Officer, and to have one Wounded, and some of the Country People, who took our Pay, Maim'd. After this, 'tis in vain to demand Justice of the Commanders, and to represent to them, that since they are at Peace with the *Great Mogol*, their Troops do very ill, to make Incursions upon your Lands; for they will always Promise you very much, but Perform nothing, because they must either Pay their Soldiers, or permit them to Pillage. Travellers also retire into these *Pagods*, as they do in *Persia* into the *Seralio-Caravans*, and in *Arabia* into the *Caravan-Beites*, *i. e.* the Houses of the *Caravans*.

In the Places where there are none of the *Pagods* of this kind, there are commonly other Buildings, which are call'd *Chaudries*, where Travellers may as well shelter themselves, but not with the same Conveniencies.

We find in the *Indies*, that which is very near the same thing with the Cisterns which the King of *Judah* caus'd to be Built in the *Wilderness*; for the *Pagans* look upon it as a work of Charity, to dig Pits and Lakes in By-places, for the convenience of Travellers and Flocks; and this is often done, as the Performance of a Vow which they made to their *Gods*, in hopes of obtaining from them, either Children, or good Success in their Undertakings, or in general, some Favour.

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ARTICLE XIV.

Of their Publick Buildings.

THE *Pagods* and other publick Edifices of the *Gentiles*, are commonly built of great Black-ſtones of an extraordinary length: The Pillars which are always very numerous in them, are almoſt all of one piece, and ſupport the Rafters of the ſame Matter which Form the Roof; and theſe Rafters of Stone, are commonly between 17 and 18 Foot long, and 3 and a half, or 4 broad. They join them all together, and put a little Lime between them, to hinder the Water from paſſing thro'; and ſo in theſe great Buildings, there is not one bit of Wood.

The difficulty they meet with, to find out theſe Stones, to Tranſport them, and put them in their Places, makes them to be of great Price, and of the ſame precious Maſſes for length and thickneſs; the Walls of *Jeruſalem* were built, *Lapides pretioſi muri tui* Jeruſalem.

Solomon made uſe of them alſo, to lay the Foundations of his Houſe, and of that which he built for the Daughter of *Pharaoh*, according to that Paſſage: *And the Foundation was of coſtly ſtones, even great ſtones, ſtones of ten Cubits, and ſtones of eight Cubits*, 1 King. 7. 10. Which contributed very much to the duration of theſe famous Building, which held out againſt the Injury of times, and the Revolutions of Ages. — The Mode at preſent, is very much chang'd, for without troubling our ſelves much, whether any thing we do will be grateful to our Poſterity, we conſult only our own Eaſe, and take care to pleaſe our ſelves.

The *Indians* that are Rich, do ſtill agree very well with the *Jews*, as to their manner of Building; for almoſt all their Roofs are made in the Form of a *Terras*,

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Terras, as those in *Palestine* were, and as they are still in almost all the Hot Countries: And besides, they have for an entrance into the House, what the Scripture calls *Atria*, which is a kind of a Gallery that makes up the Frontispiece of it. This is the place where they receive their Visits, and where they also make their Feasts in a Rainy Season; for in Fair Weather, they commonly make them in their Courts, their Tents, and under their shady Trees, where they regale themselves.

They never admit any Body into their House, who is not design'd for them or their Women, and they take great care that no Window be open to the Street, to prevent by this means all occasion of Courtship; for they are jealous in this Country to the last degree. They do not only refrain from paying Visits to Women, but even from asking any Questions about them, and the worst Complement that one could make to a Man, would be to ask how his Wife does, so that you must live with them, and talk with them no more about their Wives, than if they never had any. They would answer any that should ask about them, That it was their proper concern to take care of them, whether they were Well or Sick; and since they were design'd for them only, none but they had a right to concern themselves about their Health, or meddle with any thing that belong'd to them: And, besides this, perhaps, one such-like Question, might be fatal to the Person of whose Health they enquir'd. From whence, any one may understand, how idle many Persons would be in this Country, which are not so in *Europe*: 'Tis true, the Bondage in which the Women are kept, makes them omit no opportunity they can find, and the Men can only keep themselves upon the Defensive, by taking care to prevent all opportunities.

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ARTICLE XV.

Of the Black, *which the* Indian *Women use to improve the* Whiteness *of their Complexion, and of the* Mirrors *that are in use among them.*

EZechiel describing the *Idolatry* of *Jerusalem*, under the Figure of a *Lewd Woman*, accuses her of rubbing her Eye-lids with *Black-Lead*, when her Lovers came to wait upon her, *Et circumliniſti ſtibio oculos tuos*, Ezech 25. 40. This is what we find alſo in the Book of *Kings*, that *Jezebel* did, on purpoſe to pleaſe *Jehu*, and to ſhun by this means that Death, which ſhe knew her Crimes had very well deſerv'd: *Porro* Jezebel, *introitu ejus audito, depinxit oculos ſuos ſtibio, & ornavit caput ſuum*, 2 Kings 9. 30. And *Jezebel*, hearing of his coming, Painted her Eye-lids with *Black Lead*, and put Ornaments upon her Head. This *Black-Lead* therefore blacken'd their Eye-lids, which, if we may judge, according to our Faſhions, was not very fit to render Women more enticing? Yet this Cuſtom is ſtill in uſe among the *Indians* that are *White*, who to heighten the luſtre of their Complexion, and render their Eyes more languiſhing, put a little Black about them, and this ſerves to almoſt the ſame purpoſe with the Patches, that are us'd by our *European* Dames.

With reſpect to the Ornaments of Women, I will add ſomething, *en paſſant*, of their *Mirrors*, and the manner in which they are made. They are commonly very little, made of Braſs, well-poliſh'd, and exactly repreſent the Complexion. Many People of *Europe* do now make uſe of them, and the *Jews* did ſo formerly; for the Scripture informs us, that *Bezaleel* made a great Braſen Veſſel with its Baſis, of the *Mirrors* of the Women that came to Watch and Pray at the Door of the Tabernacle: *And he made*

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the Laver of Brass, with the Foot of it of Brass, of the Looking-Glasses of the Women Assembling, which Assembled at the Door of the Tabernacle of the Congregation, Exod. 38. ver. 8. And here give me leave to say something of the Women that came to Watch at the Door of the Tabernacle, with respect to the consequences, which some Authors would draw from that Passage I have related. For, by this they pretend to prove, that under the Written Law, there were *Nuns, i. e.* Virgins Consecrated to *God*, and who had their Cells in the outer-parts of the Tabernacle; but in truth, This is to carry their Love to a *Monastic Life* too far, and to Assign it an Original more Ancient than ever it had. It may suffice therefore to say, that this State is Good and Holy, that it is approv'd by the Church, without searching for such Ancient titles, as were more than 1500 Years before *Christ*. Besides, the *Nuns* must have been very numerous, and their *Looking-Glasses* very great, or they must have had great plenty of them, since of these *Mirrors* was made so great a Brasen Laver: And it seems these two last Conditions do not well agree with *Nuns*, who should forget their Beauty, if they have any, and consequently have no need of so great a number of *Mirrors*. But if it were true, that there was a *Monastick State* in the days of *Moses*, what will become of the pretensions of the famous Successors of *Elias*, who maintain stoutly, that it was begun by them?

These Women therefore, that came to Watch at the Door of the Tabernacle, were not *Nuns*, but Secular Women, who out of Devotion, went to spend the Night in Prayer, near the House of the Lord. This Devotion was also in use in the days of *Eli* the *High-Priest*, and one of the Crimes of his Children was, that they Debauch'd these Women: The Scripture does not use in this place the word *excubabant*, as in the Passage of *Exodus*, but the word *observabant*,

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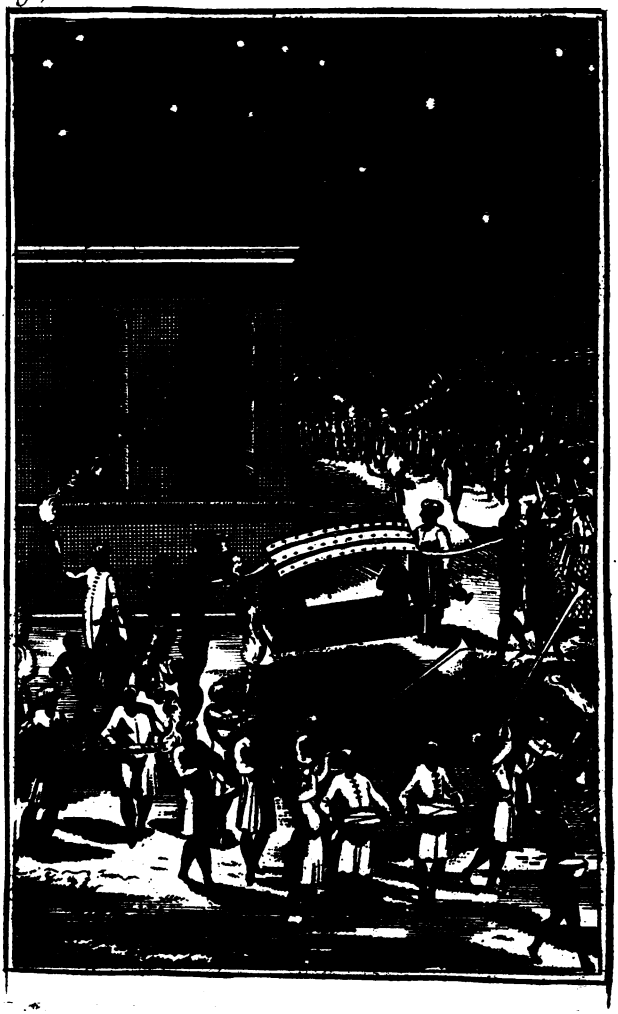

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observabant, whereby it appears, that it ought to be expounded by *Meditating*, and not by *Guarding* or being *Centinels*; for the *Levites* were numerous enough, to make a good Guard about the Tabernacle, without making use of Women to that purpose.

ARTICLE XVI.

Of their Custom of suffering their Nails *to grow.*

AMong the *Indians*, both Men and Women suffer their *Nails* to grow to an extraordinary length, and all the *Pagans* anciently us'd to do so: But the *Jews* fearing, lest something that is unclean should lurk under their *Nails*, and mingle with their Meat, par'd them off very carefully, and made all those that kept them long, to cut them off; wherefore the Scripture permitting them to Marry a Woman whom they took from their Enemies, commanded them to cause her Head to be Shav'd, and her *Nails* cut, *Quæ radet Cæsariem & circumcidet ungues*, Deut. 21. ver. 12.

ARTICLE XVII.

Of their Nuptial *Ceremonies.*

ST. *Matthew* relates a Parable, which I think may be Explain'd by a Ceremony of the *Indians*.

This *Evangelist*, speaking of the five foolish *Virgins*, who never thought of getting Oyl, till the Bridegroom was ready to come in; tells us, that at Midnight they heard a great cry which awak'd them, and gave notice of his Coming, *Matth.* 25. 6. *At midnight there was a great cry made, Behold, the Bridegroom cometh, go ye out to meet him.*

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It appears to be scarce agreeable to our Customs, that a Man should go out on his Marriage-Night, and not return to his House till Midnight, and therefore it may be ask'd, whether there was any Law that oblig'd him to do after this manner, since he arriv'd in great Ceremony, at his House, where the Women were ready with Lamps to go out and meet him, and a Feast was prepared for him.

'Tis not difficult to answer this Question, if we do it agreeably to the Customs of the *Indians*; for on the Day of their Marriage, the Husband and Wife being both in the same *Palki*, or *Palanquin*, (which is the ordinary way of Carriage in the Country, and is carried by four Men upon their Shoulders,) go out between seven and eight a Clock at Night, accompanied with all their Kindred and Friends: The Trumpets and Drums go before them, and they are lighted by a multitude of *Massals*, which are a kind of Flambeau's, the Make whereof, I shall quickly explain.

Immediately behind the *Palanquin* of the New-Married Couple, walk many Women, whose business is to Sing Verse, wherein they wish them all kind of Prosperity, as the *Greeks* and *Romans* formerly us'd to do, in their *Epithalamiums*.

I believe it is of these Publick Singers that the Scripture speaks, when it says in the last Chapter of *Ecclesiastes*, ver. 4. *And all the Daughters of Musick shall be brought low*, intending by that, to give us one Sign of a publick Desolation. The Royal Prophet also mentions this sort of Women, and calls them, *Juvenculas tympanistrias*. Psal. 67. 26.

The New-Married Couple go abroad in this Equipage, for the space of some Hours, after which they return to their own House, where the Women and Domestics wait for them. The whole House is enlightned with little Lamps, and many of these *Massals* already mention'd, are kept ready for their arrival,

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rival, beſides thoſe that accompany them, and go before their *Palanquin*.

This ſort of Lights, are nothing elſe but many pieces of old Linen, ſqueez'd hard againſt one another, in a round Figure, and forcibly thruſt down into a Mould of Copper. Thoſe who hold them in one Hand, have in the other a Bottle of the ſame Metal, with the Mould of Copper, which is full of Oyl, and they take care to pour out of it, from time to time, upon the Linen, which otherwiſe gives no light.

When the Bridegroom and the Bride are come into the Houſe, the Wife retires with the Women, and the Husband ſits down with his Friends upon Tapiſtry or Mattreſſes, where their Meat is ſerv'd up to them: The Company is always very numerous, and I doubt, if among the *Greeks*, there were ſo many Bride-Maids as there are among the *Indians*.

The Parable in the Goſpel, appears plainly to have relation to this Cuſtom, and perhaps the *Jews*, at leaſt in the Days of *Jeſus Chriſt*, us'd ſome Ceremony that came near it, without which I cannot ſee, that a clear Explication can be given of this return of the Spouſe at Midnight, and the Feaſt that is followed immediately after his arrival: And yet thoſe who have written of the *Jewiſh* Traditions, have ſaid nothing of it.

It may very well be, that *Chriſt* fetch'd this Example from other Nations, which were near to *Judea*, and whoſe Cuſtoms and Ceremonies the *Jews* might know.

It were in vain to allege, that this is only a Parable, for all thoſe which our *Saviour* made uſe of, were founded either upon the Cuſtoms of the *Jews*, or of the other Nations that lay near to *Paleſtine*.

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ARTICLE XVIII.

Of their different Tribes *or* Clans.

THE *Pagan-Indians* are divided into *Tribes*, as formerly the *Jews* were, but I could never exactly discover how many there are of them; for besides the general Division, each *Tribe* is divided into an infinite number of others, which are quite different from one another, either in their Food, or in something else.

What the *Jew* call *Tribes*, that the *Indians* call *Castes*, i. e. *Clans*; but there is a much greater Disproportion betwixt these *Castes*, than there was between the *Tribes* of *Israel*, which were nevertheless unequal: For not to mention the Preheminence which the Priesthood gave the *Tribe* of *Levi*; there were also different Degrees among the rest: That of *Benjamin*, for instance, was the least, as *Saul* observ'd to *Samuel*, when this Prophet told him, upon occasion of the *Asses* he sought after, that the desire of all *Israel* was towards him, *Am not I a* Benjamite *of the smallest Tribe of* Israel? 1 Sam. 9. 21.

Nevertheless, this Superiority of the People in different *Tribes*, did not hinder them from Visiting one another, and from Eating together: It was also permitted, that one should take a Wife in another *Tribe* than his own, provided she was not an Heiress, because it was forbidden to remove an Inheritance from one *Tribe* to another, *Neque commisceatur possessio filiorum* Israel *de Tribu in Tribum, omnes enim viri ducent uxores de Tribu & cognatione sua*, Num. 36. ver. 7. Thus *David*, who was of the *Tribe* of *Judah*, Married *Michal*, who was of the *Tribe* of *Benjamin*, because she was not an Heiress.

The *Indians* do not allow of this, and they have among them some *Castes* so contemptible, such as that

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that of the *Parias*, that a House would be in a manner Defil'd, if any one of them should dare to enter into it. They are design'd for the vilest Works, and dare not so much as touch others, which would be entirely Banish'd from their *Caste*, and look'd upon as Infamous, if they should have the least familiarity with them.

This Horror which the *Pagans* have for that unhappy *Caste*, is one of the greatest hindrances which the *Missionaries* meet with in the Conversion of these *Infidels*, who cannot be prevail'd upon to submit to a Law, by which they see themselves in a manner oblig'd to take the Communion from the same Hand, which Administers this Sacrament to the *Parias*, and consequently expos'd to the danger of touching with their Lips and Fingers, what a *Paria* may have touch'd with his; and therefore, they are forc'd upon this occasion, to use extraordinary precautions.

They refuse also, to be present in the same Church with these *Parias*; and in condescension to this weakness, the Reverend Fathers *Jesuits*, have built at *Pondichery*, a little Chapel near their Church, to shelter these poor Wretches, who before were oblig'd to stand without, and assist at Divine Service, where the Rain falls upon them, and the Heat of the Suu burns them up.

Some People may perhaps condemn this Method, and say, that the first effect of *Christianity* being *Charity*, we ought not to suffer this aversion and abhorrence which they have for the *Parias*, whom *Baptism* has made their Brethren in *Jesus Christ*, and that they should apply themselves to overcome that Natural Antipathy which all the other *Castes* have for this of the *Parias*.

This is indeed what is done with a Zeal truly Apostolical, by the Reverend *Jesuits* and *Capuchins*, where they have the direction of *Souls*; and what the Gentlemen of Foreign *Missions* do with the like

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Application; but this sort of Weakness is not to be overcome all on a sudden. When a Church is newly Planted among Men, who, as I may say, are wavering between *Christianity* and *Idolatry*, and have their Hands still Reeking with the Incense, which they have offer'd to false *Gods*, they ought to take special heed, that no such sudden Changes be attempted in a Place where they would have the *Christian Religion* to flourish, and to be settled for a long time to come.

We see, for instance, in the *Acts* of the *Apostles*, that tho' these first Preachers of the Gospel, being Assembled at *Jerusalem*, thought fit, that the *Gentiles* that were Converted to *Christianity*, should not be oblig'd to *Circumcision*; *It seem'd good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things*, Acts 15. 28. Yet St. *Paul* Circumcis'd *Timothy*, because of the abhorrence which the *Jews*, to whom he was going to Preach the Kingdom of God, had for every one that was not Circumcis'd. *And took and circumcis'd him, because of the* Jews *that were in those Quarters, for they all knew that his Father was a* Greek, Acts 16. 3.

We have also in the *Old Testament* an Example of a much greater Toleration than this, which I am perswaded would not have been allow'd under *Christianity*. And that was when *Naaman* General of the King of *Syria's* Army, was cur'd of his *Leprosie* by *Elisha*: He promis'd this Prophet, that he would never adore any *Idol* for the future, and that he would Worship only the true *God*, to whom he ow'd his Cure. Yet, because his Office oblig'd him to wait upon his Prince into the Temple of *Rimmon*, and to serve him as an *Esquire*; upon this account he pray'd *Elisha* to entreat the Lord, if when the King lean'd on him, and Worship'd the *Idol*, he Worship'd it also, *i. e.* bow'd himself before it. *In this thing Pardon thy Servant, that when my Master goeth into the House of* Rimmon

Rimmon *to worship there, and he leaneth on my Hand, and I bow my self in the House* Rimmon, *when I bow down my self in the House of Rimmon, the Lord pardon thy servant in this thing*, 2 Kings 5. 18. And the Prophet *Elisha* answer'd him in such a manner, as makes us believe that he consented to it, for after this request, he said, only, *Go in peace.* At least, it cannot be said that he condemn'd him.

I have related these Examples, only to show, that certain things may be sometimes allow'd for the hardness of Mens Hearts; especially, when they are not directly opposite to the fundamental points of Religion, and when we see great danger would ensue upon refusing of them: But this must be done so, that Men may not be able to draw consequences from it for the future, and look upon it as a formal Grant, and an absolute Consent, which was only a pure Sufferance for a time, and therefore great care should be taken, to inform them of this beforehand.

These Matters are indeed very nice, and require great Prudence and Discretion, which perhaps are the two things most necessary in the *Missionaries*, and which I am persuaded the Holy Labourers in the Lords Vineyard, are perfectly possess'd of; for there is Reason to believe, that Heaven which has inspir'd them with such a glorious design, as the Conversion of the *Gentiles*, would not refuse them those Vertues they stand in need of, to acquit themselves worthily; at least, *Charity* obliges us to think so of them.

We ought therefore to hope, that in Process of time, some means may be found out, to destroy by degrees this strong Antipathy, which all the *Pagan-Indians* have for the *Parias*: Time alone, does often remedy some things, which it would be vain and dangerous to attempt at the beginning: And besides we ought not to doubt, but when the wise Directors

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rectors of *Souls*, shall find the least prospect of settling *Christian Charity* in its Purity, in the Hearts of the *Indians*, they will employ all their Power to do it.

This distinction of *Tribes* and *Families*, and the care that was taken to prevent as much as is possible, the Marrying into other *Tribes*, did in Ancient times, Authorize these Marriages between those that were near a-kin. *Jacob*, for instance, rather than take a *Canaanitish* Woman to Wife, Married his two Cousin-germans, *Leah* and *Rachel*, who besides were Sisters; and before the written Law, this kind of Marriages was frequent. In Process of time, these things were carried much higher, for *Solon* permitted to the *Athenians*, the Marriages between Brethren and Sisters, provided they had the same Father, but not the same Mother: *Lycurgus*, on the contrary, allow'd of Marriage between Brethren and Sisters, who had the same Mother, but not the same Father; and the *Egyptians* permitted Marriage indifferently, between the one and the other. We see at this day among the *Persians*, Marriages much more Monstrous; the Son, for instance, may Marry his Mother: All Persons of Quality, Marry thus among them, as *Philo* relates, *de Special. Leg.* and those who were Born of these Marriages, were the more Honour'd, and counted worthy, as they say, of a Throne, upon this account, that a Man ought to be esteem'd so much the more perfect, the less his Blood is mix'd.

ARTICLE. XIX.

Of the Head of each Tribe *or* Caste.

EVery *Caste* has its Head, who is appointed to maintain its Privileges, and to promote the Observation of the Laws, and in general to take care, that all Business

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Buſineſs be orderly manag'd: And when they treat of any Article that concerns the whole Nation, chiefly when it relates to their Cuſtoms, Rights, and Juſtice, or generally to all Affairs of Policy, theſe Heads aſſemble to Examine and Determine what is fit to be done.

Theſe are what the *Jews* call the Princes of their *Tribes*, of whom 'tis ſaid, That they ſate upon twelve Thrones, judging the twelve *Tribes* of *Iſrael*, and who are alſo mention'd in *Deuteronomy*, Chap. 5. 23. and Chap. 29. 10. They did nothing conſiderable without their conſent: And becauſe every one of them in his *Tribe*, had Authority to oblige the People to obſerve the Rules which the Lord had preſcrib'd, and to reform the Abuſes which were committed againſt them, *God* begun always with Puniſhing thoſe Sins, which they did not oppoſe, as may be ſeen in *Numbers*; where we read, that when the *Iſraelites*, being entic'd by the *Moabitiſh* Women, had Worſhip'd their *God*, *Beelphegor*, he order'd *Moſes* in the firſt place, to cauſe all the Princes of *Iſrael* to be Hang'd up, *i. e.* the Heads of the *Tribes*, *Take all the Heads of the People, and hang them up before the Lord, againſt the Sun, that the fierce anger of the Lord may be turn'd away from* Iſrael, Numb. 25. ver. 4.

The *Grecians* had alſo ſuch as preſided over each of the Ten parts which made up the City of *Athens*, which the *Athenians* call'd *Phule*, which was the ſame thing with the *Tribes* among the *Jews*, and to every one of theſe Heads, they gave the Names of *Archiphulos*, *Phylarchos*, *Archos* or *Archegos*.

This diſtinction of the principal Families which made up the *Tribes*, was alſo us'd among the *Iſraelites*; They had twelve *Tribes*, and each of them had its Head or Prince, as the Scripture informs us. *Theſe are the Sons of* Iſhmael, *and theſe are their Names by their Towns, and by their Caſtles; twelve Princes according to their Nations*, Gen. 25. 16.

Thoſe, who in Ancient times firſt founded theſe Mo-

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Monarchies, which in Process of time became so famous, were nothing else but the Heads of *Tribes*, and assum'd no other Title but that, at first among their Equals: but by degrees, abusing that Dignity, they forsook at last the Title of Father, to assume that of Emperor and King, and often chang'd, even the Name of *Protector* into that of *Tyrannus*.

ARTICLE XX.

Of their Excommunicate *Persons.*

THE *Indians* have among them such Persons as are *Excommunicate*, as formerly the *Jews* had. He that is *Excommunicate* is said to lose his *Caste*, *i. e.* he is no more to be reckon'd as one of the Members of his *Tribe*. Those who are in this condition, are lookt upon as infamous, and every Body shuns them; and if any one does so much as frequent their Company, he partakes of their Infamy, and is judg'd no less to have lost his *Caste*; and the others have so great an abhorrence of them, that they break in pieces all the Earthen Pots, they have made use of: And this they do likewise, whenever a *Foreigner* or a *Paria*, does so much as touch the Pots which are design'd for their own use, looking upon every thing as Profane which has pass'd thro' their Hands.

The most common Causes of *Excommunication* are, for instance, To Drink Wine, to Eat of a Cow, to Eat with Foreigners, or with *Parias*, or even to Eat of that which they have made ready.

When a Man is once declar'd to have faln from his *Tribe*, it costs him much Mony to restore himself, besides many Washings he is oblig'd to use, that he may wipe off the Defilement they pretend he has contracted.

All the Ancient *Pagans* had likewise *Excommunicates*,

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cates, who were forbidden to approach their Temples, or the sacred Groves in which they offer'd Sacrifices, and where Prayers were made to the *Gods*. Before they begun their Ceremonies, the Priests took care to advertise those, who by some ill actions, were become unworthy of partaking in them, to withdraw, and not to defile by their presence the Holy Places, which were Consecrated to the *Deity*, as *Virgil* relates in the sixth Book of his *Æneids*.

——— *Procul, O procul este Profani,*
Conclamat vates, totoque absistite luco.

The word *Excommunicate*, signifies among us, one excluded from the Communion, as the word *Profanus*, signified among the Ancients, one excluded from the Temples, and Sacrifices, for *Profanus* is as if one would say, *procul à fano.*

ARTICLE XXI.

Of their manner of Building and watering Gardens.

SOlomon relating in his *Ecclesiastes*, all the Works he had made for his own satisfaction, that he might spend his Days in great Ease and Pleasure, and make himself in appearance a happy Man, tells us, that he made Pools of water, to water therewith the Plantation of young Trees; *Et extruxi mihi piscinas, ut irrigarent sylvam lignorum germinantium*, Eccles. 2. 6.

I think that the most Natural way of understanding this Passage, agreeably to our Customs, were to say, that the Scripture understands by this Wood of young Trees, a *Seminary*, where the young Trees are Planted as thick by one another as in a Wood; yet it seems, that by this we are to understand in general, the *Gardens* which *Solomon* Planted, after he

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he was advanc'd to the Throne; for among the *Jews*, *Gardens* were nothing else but real Woods of Fruit-trees, upon which account they are often in Scripture call'd *Pomaria*.

The Gardens of the *Indians* are built very near after the same manner, and are nothing else but a confus'd heap of all sorts of Trees, Planted for the most part without any Order or Symmetry, which nevertheless have a peculiar agreeableness, and which I would prefer in the Hot Countries, to the great open Walks, accompanied with fine Plats, which may indeed please the Sight, but afford no shelter against the Rays of the scorching *Sun*, to which 'tis very troublesome to be expos'd.

These Pools of water, which *Solomon* speaks of, and which he says he made, for watering this Forest of young Trees, are us'd also among the *Indians*, and perhaps it will not be difficult to apprehend the manner in which they use them.

There is commonly in these Gardens, a great Pit, or kind of Fish-pool, which is full of Rain-water; and just by it there is a Bason of Brick, rais'd about two Foot higher then the Ground: When therefore they have a mind to water the Garden, it is fill'd with water from the Fish-pool or Pit, which, thro' a Hole that is at the bottom, falls into a *Canal*, that is divided into many Branches, proportionable in bigness to their distance from the Bason, and carries the water to the Foot of each Tree, and to each Plat of Herbs; and when the Gardiners think they are watred enough, they stop up, or turn aside, the *Canals* with clods of Earth.

After this manner, the *Romans* water'd their Gardens, and even their Meadows; and of these *Brooks* or *Canals*, *Virgil* speaks, when he says, *Claudite jam rivos pueri, sat prata biberunt.*

The *Italians* have preserv'd the same Custom, which is also follow'd by almost all the People of the *Levant*,

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Levant, and which is more Commodious than the way we make use of, for by the means of these *Canals*, a great Garden may be sooner water'd, than one single Square-plat by our Water-pots.

ARTICLE XXII.

Of the Abhorrence they have for every thing that is contrary to Decency.

Theophrastus observes in his Characters, that at *Athens* (which in his time was the Seat of *Civility*) there were some Men so very scrupulous and nice, that they would not go into any place where they should see a Bird of a bad *Omen*, without throwing before them in their way, three little Stones, or spitting in their Bosom to remove as it were far from them, the consequences of this bad Presage.

There are many among the *Indians*, who follow this Custom: And one day when I was at *Balassor*, a *Pagan Indian* stopt short, and sought out three Stones, which he threw into a place thro' which he was to pass, and where he had seen a *French* Seaman, in such a Posture, which tho' necessary, was not very decent, and which they abhor above all things; and therefore when Nature obliges them to any such thing, they use all the precautions imaginable to hide themselves.

Upon occasion of this abhorrence, which the *Indians* have for every thing that in the least is contrary to Decency, I will relate one of their Customs, which is mention'd by an Ancient Author in his Works, and is by him recommended to his *Contemporaries*: But since I cannot make use of such terms in our Language, as are employ'd by others, without offending against Decency, I shall use only the *Latin* for a few Lines.

Inter

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Inter prudentes tum Religionis, tum Urbanitatis regulas, quas temporis sui homines Docere conabatur Hesiodus, *hæc invenitur.* Neque in via, neque extra viam progrediendo meias, neque denudatus ——— Sedens verò divinus vir & prudens mingit, aut idem accedens ad parietem bene septi atrii. *Hanc ultimam consuetudinem scrupulosè tenebant* Judæi, *ut videre est in Scriptura Sacra; ubi cum Deus alicui familiæ destructionem minatur, semper fere dicit,* Delebo de familia ejus omnem mingentem ad parietem: *His verbis indicans mares, quibus sublatis & familia tollitur. Primam vero non minus exactè tenent* Gentiles Indi; *quippe semper ad terram usque inclinati, & quodammodo sedentes mingunt, stantemque, vel ad solem conversum, vesicam exonerare, apud ipsos abominabile est.*

ARTICLE XXIII.

Of the bad Presages they make from the Situation or Croaking of Crows.

ALtho' *Crows* are very common among the *Indians*, yet the *Pagans* look upon them as Birds of a bad *Omen*, and particularly the *Banians*, who are a peculiar *Caste*, that applies it self only to Merchandize. They would not for all the World undertake any Business if going out of their Houses, in a Morning, they found a *Crow* sitting before their Door.

The Ancients did likewise look upon that Place as unhappy, where a *Crow* had Croak'd in the Morning; and *Hesiod* forbids to leave a House imperfect, for fear left a *Crow* should come and Croak when sitting upon it. *Neque domum faciens imperfectam relinquito, ne forte insidens crocitet stridula cornix.*

Neither

Neither is *Europe* itſelf perfectly free from this Superſtition, and I remember that I have heard ſome People of good Quality in *France* ſay, that when the *Crow* or *Owl* make a Noiſe before Day on the top of a Houſe, it was an infallible Sign, that ſomebody was to *die* there; and I believe, that the Natural Inclination which ſome People obſerve theſe *Birds* to have for *dead Bodies*, and in general for all kind of *Corruption*, is the Cauſe of that *doleful Omen* they make from their Voice, and every thing that belongs to them. Yet ſome pretend, that theſe Animals are in effect ſenſible of the *Bodies* which begin to be *diſorder'd*, and becauſe they love *Corruption*, they come always as near them as they can.

ARTICLE XXIV.

Of the Averſion ſome of them have for a Mouſe, *which yet ſome among them do eat.*

IF the *Indians* abſtain from eating certain Animals, out of the Reſpect and Veneration they have for them, there are alſo others from which they abſtain out of an Averſion; becauſe they look upon them as unclean, and which they dare not eat of, under Pain of being caſt out of their *Tribe*, and being reputed Infamous.

The *Mouſe*, for Inſtance, is one of theſe Animals to which they have a great Averſion; and yet there are ſome among them who publickly eat it, becauſe they run no Hazard from their *Caſte*, neither can they be thruſt down lower than they are: Such are the Carriers of *Palanquins*, who are commonly call'd *Boes*.

Altho' this Animal was likewiſe abhorr'd among the *Jews*, and in *Levit.* 11. 29. they were forbidden to eat it, yet there were many of them who

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transgress'd this Prohibition; as may be seen in the last Chapter of *Isaiah*, where the Prophet threatens them with the Wrath of GOD: *They that eat Swine's Flesh, and the Abomination, and the Mouse, shall be consumed together, saith the* LORD, Isa. 66. 17.

ARTICLE XXV.

Of their Funerals.

THE *Indians* have no general Rules for their *Funerals*: Some throw the Dead into the *Ganges*, many Bury them under Ground, and others Burn them. Those who Interr them, take care to carry, for a certain Number of Days, Rice, Fruit, and Flowers, and lay them on their Graves: And all the Ancient *Pagans* us'd to do this; so that the Custom which crept into the *Church* in the Primitive Times, was a Relique of *Paganism*, which S. *Austin* rebukes in the *Christians* of his Time.

Whether they interr the Bodies or burn them, they never fail to wash them well before-hand, and afterwards to rub them with Oil. All Antiquity religiously observ'd this Custom of washing their Dead before they buried them, and thought that this was the true way of knowing whether they were really dead, or only in a Lethargy; because if they had but a little sense left in them, this Water would rouze them out of their dead Sleep; and so much the rather, because many of them wash'd with Water boiling-hot. This Custom is still continu'd in *Europe* of Washing dead Bodies; but they use for that purpose only lukewarm Water, because they wash them only to make them clean, and have no thought of discovering by this means, whether they be truly dead or no.

The

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The *Jews* commonly wash'd the Dead, and we find that thus they us'd *Tabitha*. *And it came to pass in these days, that she fell sick and died, whom when they had wash'd, they laid her in an upper-chamber*, Act. 9. 37. This Custom was also retain'd under *Christianity*; and St. *Gregory* of *Tours* speaking of St. *Pelagia*, says, that after she was wash'd according to custom, she was put into a Bier, and carried to Church. *Abluta juxta morem, collocatur in feretro, atque in Ecclesiam deportatur.* Greg. Turon. *de Glo. Conf. c.* 104.

The *Jews* did not only *wash* their dead Bodies, but also *embalm'd* them, and *rubb'd* them with *Spices* to preserve them, as much as possible, from Corruption; especially the Bodies of *Princes*. Thus *Joseph* caus'd his Father *Jacob* to be *embalm'd*, and in process of time they did the same thing to the Kings of *Israel* and *Judah*: Yet some of them, upon the account of their Wickedness, were depriv'd of this Honour; as for instance, *Joram* King of *Judah*, who was indeed laid in the *Sepulchre* of his *Ancestors*, but without *Embalming*, and all the other Ceremonies, which are usually observ'd upon such-like Occasions: At least, it seems that this is the only Sense that can be put upon that Place of the *Chronicles*: *And it came to pass in process of time,—— his Bowels fell out by reason of his Sickness; so he died of sore diseases, and his People made no Burning for him, like the Burning of his Fathers*, 2 Chron. 21. 19. For indeed they must pass thro' the *Fire*, in order to *Embalming*; and it was necessary that the *Spices* they made use of, such as *Myrrhe*, *Incense*, *Gum-Arabic*, *Cedar-Water*, and all the other things they employ'd to this purpose, should be boiling-hot, to make them penetrate into the *Flesh*; so that it was indeed *burning* of them, to *rub* them so very *hot into* the *Body*, as the Custom was.

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They had learn'd from the *Egyptians* this Way of *Embalming* Bodies, and the Bodies thus *embalm'd*, are what we call *Mummies*. Among the rest, I saw one at *Leyden*, which was very fair; it has all its Teeth still, the Skin is black and shrivel'd, the Body is all wrapt up in gummy Bandages; and the Arms do no-where appear, being plac'd like those of an *Infant* in *Swadling-Cloaths*: It is indeed wonderful to see, that *Spices* should be able to preserve *Bodies* in their full Proportion, for the space of perhaps 3000 Years.

Sometimes *Honey* has been employ'd to preserve Bodies, and to keep them from Corruption; and *Nicephorus* informs us, that those who accompanied the Body of *Epiphanius*, made use of this Preservative to carry it as far as the Isle of *Cyprus*. *Epiphanium verò in mari mortuum esse intellexi, quem comites ejus melle oblitum, ne quid fortè ingratum corpori accideret, in Cyprum detulerunt.* Nicephor. *Hist. lib.* 12. *cap.* 46.

To return to the *Indians*, we see still at their Interments, what the *Scripture* calls the *Trumpeters for the Dead*; who are a sort of Men, that go a little way before the dead Corps, and play upon a long Trumpet, whose doleful Sound is very agreeable to the sad Occasion.

Before the *Mogol* became Master of the *Indies*, and while the *Pagans* had yet their particular Princes, the Wife of him that died, who was to be burnt, was oblig'd to sit upon a Load of *Wood*, holding the Body of her *Husband* upon her Knees, and so the Fire consum'd them both together.

I say she was oblig'd, for tho' the Relations of the Deceas'd could not absolutely compel her, yet she was so far under a Force, by the Manner in which she must pass the rest of her Life, in case she refus'd to follow her Husband, that she became in a manner a Slave to his Relations, and by them was treated

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treated with that Disgrace and Cruelty, which was a thousand times worse than Death.

Yet there remain'd one way to avoid at once Death and the bad Treatment of his Family, which was to make herself a *Publick Woman*; for then the Relations of her *Husband* had no Power over her; it being expresly forbidden by the Law to abuse this sort of *Women*.

These are they that commonly go in Crowds to Sing and Dance at *Marriages*, and other Publick Occasions of *Rejoicing*, and in general to any Place whither they are call'd. While their *Good Days* laste, they are well-receiv'd wheresoever they go, altho' they are publickly known to be what they are; but they are miserable when they begin to decline; and and it is happy for them in this Condition, if the Younger Sort will make use of them as Servants, and give them their Food.

But to return to my Subject. Because it was a Disgrace to his *Family*, whose *Wife* was not burnt, they us'd their utmost Endeavours to persuade her to resolve upon it. And for this end they attack'd her in the time of her greatest Grief, when she seem'd to be most affected with the Death of her *Husband*; and set before her Eyes all his Good Qualities, and heightned the Love he had for her: In fine, they made use of every thing which might beget a Tenderness for him, and make her willing to say, she would not survive him: For when she had once pronounc'd this Fatal Assent before three or four Persons, it was like the Interment in the River *Ganges*, and there was no way of Retracting it; besides, that they loaded her with Praises, accompanied her with Drums and Trumpets, encircled her with Garlands of Flowers, and the *Brahmans* promis'd her Eternal Happiness, when she had taken this Resolution; whence it came to pass that few Women escap'd.

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She was therefore conducted in Pomp sitting upon the Load of Wood, and at such time as the Fire was put to it, the Drums and Trumpets made a terrible Noise, for fear her Cries should be heard.

After the same manner in ancient times did the *Ammonites*, when standing round about the Idol *Moloch*, they set Fire to it, and put a Child between its Arms to be consum'd: And the Noise of the Drums upon this Occasion, was the Cause why the Valley in which these abominable Sacrifices were offer'd, was call'd *Tophet*, which in *Hebrew* signifieth a *Drum*.

Since the *Moors* became Masters of this Country, they have, as much as they could, oppos'd this detestable Custom, and they have also laid a heavy Tax upon the Kindred of those, whose Wife shall be expos'd upon a Load of Wood; so that now they do not Burn so many.

I have endeavour'd to discover the Original of this Cruel Custom, but could never find any thing certain about it: Only they say, that formerly the Wives Poison'd their Husbands upon the least Discontent; and therefore to oblige them not to shorten their Days, but to endeavour by all means to prolong them, this great Disgrace was fix'd upon such a Wife, as durst survive her Husband; that so they seeing themselves oblig'd in Honour to Die with them, or forc'd to pass the rest of their Days in a Miserable Condition, might account it their Interest to preserve them. And thus a Wife appear'd to take great Care of her Husband, when she did only take Care of Herself; and to shed abundance of Tears upon the Account of his Death, when at the bottom she only bewail'd her own.

They have something like the same Custom in *Guinea*; for there, when a great Lord dies, not only all his Wives whom he lov'd best are put to Death, but also the Servants that were most dear to him;

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to the end, say they, that they may go to bear him company and serve him in the other World. Upon this account, it is no pleasure to be Mistress to a *Negro* of Quality; and I am persuaded if we should be so unhappy, as to have such a Wicked Custom here in *Europe*, the great Lords would be found more cruel than now they are, and that Celibacy would be more in vogue.

ARTICLE XXVI.

Of their Monks, *call'd* Fakirs.

IT has always been said, that the Devil has his *Martyrs*; but if there be any Place in the Universe, where it is so, 'tis certainly in the *Indies*, where there are *Fakirs*, who properly are the *Monks* of the Country; who do such things, as exceed a thousand times, what we read of the Mortification and Penance that was endur'd by the *Fathers* in the *Desarts*.

Many make a Vow to continue all their Lifetime in the same Posture, and in that Posture they remain: So some of them never lie down, but are continually supported by a Cord, or Stick, upon which they lean with their Armpits; others have their Hands always lifted up to Heaven: And many other Mortifications they use, the least of which is to cut their Flesh in pieces with a Whip, or a Knife. They look upon themselves, as Men that are not of this World; and because they fancy, that they are above all the Passions of Humane Nature, and in a State of Innocence; many of them walk forth, or show themselves publickly quite naked, and never cover, what Decency forbids to be uncover'd.

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These are not the only Persons, who have pretended to be free from *Passions*, and from all the *Inclinations* that *Nakedness* can inspire; whom the *Adamites* have imitated in this particular Custom: For the Hereticks who came out from the Sect of the *Carpocratians* and *Gnosticks*, assembled quite naked, as St. *Austin* relates; and in this condition they heard the Lectures that were made, they pray'd, and even celebrated the Sacrament. *Nudi itaque mares fœminæque conveniunt, nudi lectiones audiunt, nudi orant, nudi celebrant Sacramenta.* S. Augustin. *de Hæres. c.* 31. St. *Epiphanius* is cited as speaking too severely of these Hereticks; and his Authority is made use of, to prove that they committed all sorts of *vile Actions* in their Assemblies, and that they wholly rejected *Prayer. Diction. Crit.* of *Bayle*. Yet, as we have just now shown, St. *Austin* says positively, that they *pray'd*; and even St. *Epiphanius* says in one place, that they follow'd the Rules of *Monks*; i. e. they observ'd *Continence*, and even condemn'd *Marriage*. *Monachorum & continentium instituta sectantur, nuptiasque condemnant.* St. Epiphan. *T.* 1. *l.* 2. And therefore 'tis no wise probable, that they should at first commit publickly all the *Crimes* that are imputed to them: But some pretend, that in process of time they abandon'd themselves to their Lusts, and that their *Nakedness*, which they look'd upon at the beginning as a certain Means of restoring themselves to the State of *Innocence*, and being made conformable to *Adam* before the Fall, plung'd them afterwards into the highest degrees of *Lewdness*; which appears to be probable enough.

The Common People are fully persuaded of the Vertue and Innocence of the *Fakirs*, but then they must appear to be abstracted from every thing that can gratify the Senses, and to meddle in no Affairs of this World: The greatest part of them maintain this Character well enough, and act their parts in

in publick tolerably well; but in private they are accus'd of committing among themselves enormous Crimes; and perhaps some talk too much against them.

We see in the Book of *Kings*, what strange Ways the Priests of *Baal* made use of to honour their *God*, to invoke him, and obtain some Favour from him; and as the *Scripture* observes, to make Fire come down from Heaven upon their Sacrifice; how they cut themselves with Knives and Lancets till the Blood gush'd out. *Clamabant ergo voce magna, & incidebant se juxta ritum suum cultris & lanceolis, donec perfunderentur sanguine*, 1 King. 18. 28. Which the *Fakirs* do still to this day, as we have already observ'd. Some of them make a Vow, to rowl themselves, for a certain number of Leagues, over every thing that comes in their Way, whether it be Stones or Thorns, whereby they tear all their Body in pieces: And this kind of Mortification is also very common among them.

The *Indians* have also another sort of *Fakirs*, who are less austere, or to speak properly, less foolish; who assemble in Troops, and go from Village to Village, to foretel *Plenty*, or threaten *Barrenness*, according as they are well or ill treated in any place; to propheſie *good Success*, to promise *Children* to those that have none, and *Husbands* to those that are weary of the State of *Virginity*: But they are great *Rogues*, and 'tis dangerous to meet them in a solitary place, unless you be well provided to defend your self: Yet they are held in great Veneration among the *Pagans*, and also among the *Moors*, who have some of that Sort among themselves; and it would be a capital Crime to beat any one of them.

These Assemblies of the *Fakirs* (setting aside their *Religion* and *Bad Conduct*) are among the *Indians*, what the *Schools* of the *Prophets* were formerly among the *Jews*, whose *Scholars* were call'd

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Filii Prophetarum, Grex vel Chorus Prophetarum. Such were those whom *Saul* found, when he *Prophesied* in the midst of them. The *Scripture* saith, that they had *Drums* and *Trumpets*, and that it was at the Sound of these *Instruments* they utter'd their *Prophesies. Et ante eos Psalterium, & Tympanum, & Tibiam, & Citharam*, 1 Sam. 10. 5.

The same *Scripture* informs us, That, when *Jehosaphat, Joram*, and the King of *Edom* were assembled against *Mesha* King of *Moab*, and the want of *Water* reduc'd their *Army* to the greatest Extremity, *Jehosaphat* sent for *Elisha*, to obtain by his *Prayers* the Assistance of Heaven; and that this *Prophet*, before he consulted GOD, demanded a Song: *Nunc autem adducite mihi Psaltem, cumque caneret Psaltes, facta est super eum manus Domini, & dixit*, &c. 2 Kings, 3. 15.

To justify this extraordinary Way of consulting GOD, and to give some *Physical Account* of it, I think we may say, That our Minds being so much the fitter to receive the Commands of Heaven, and to be the more attentive to its Voice, the less Correspondence it has with the Body; or the less the Body is capable to represent to it such things as may distract it; every thing that contributes to lull the Senses asleep, and hinder them from being affected with the Objects round about them, renders the *Prophet* so much the more capable of receiving *Divine Inspiration*: But nothing is more fit to produce this Effect, than *Voices, Instruments*, and all sorts of *Musick*; which do in a manner lull all the Senses asleep by a languishing Sound; or striking them all together by a confus'd and sudden Noise, keep them all in suspence, and fix none of them: For altho' *Musick* acts not immediately upon any Sense but that of *Hearing*, yet this Sense has an Influence upon the rest, as all the Senses have upon one another. And this we find by daily Experience, that when one Sense

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Senſe is ſtrongly affected, all the reſt ſeem to be hindred from doing their Office; as when we *feel* an acute Pain, our *Eyes* do not diſtinctly perceive any Object, and our *Ears* perceive nothing but confus'd Sounds; and after the ſame manner are our other Senſes affected.

The *Indian-Fakirs*, whom I lately mention'd, do likewiſe make uſe of *Drums* and *Trumpets* for venting their pretended *Prophecies*; and in their Crowds of *People* there are always ſome, who endeavour to poſſeſs themſelves with a furious Rage, by making the violent Motions of their *Body* correſpond with the ſudden and confus'd Noiſe of their *Inſtruments* when they are falling; and when by this means they have put themſelves out of Breath, then they pronounce certain Sentences, which the *Pagans* take for *Oracles* and *Predictions*.

It was ſo uſual among the *Jews*, to ſee the greateſt part of the *Prophets* become furious and beſide themſelves, when they had a mind to utter their *Prophecies*, that the Name of *Furious* was commonly given to the *Prophets*; and when they were poſſeſs'd with a *Rage*, then it was ſaid, that they *Propheſied*. This is the Expreſſion, which the *Scripture* makes uſe of with reſpect to *Saul*, both to denote that he became furious, and that he tormented his *Body* by violent Poſtures. *And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe, and David played with his hand as at other times*, 1 Sam. 18. 10.

Whether what we read in ſome *Poets*, and more particularly in *Lactantius*, about the *Sibyls* may be taken for a true *Hiſtory*, or only for a *Fiction*, as ſome Learned Men think; yet this is very certain, the Ancients imagin'd, that it was neceſſary in order to *Divine Inſpiration*, to become *furious*, and to be in ſuch a *conſternation*, that the Hairs of their Head ſhould

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should stand on end, the Members of their Body should quake, and their Words should be ill-sounded; at least the People believ'd this. Neither ought this to appear surprizing, for these People who live without any *Principles*, and have no Assistance from any *Light*, but what their own *Wit*, and an *ungovern'd Fancy* furnishes, seek always after that which appears most extraordinary, and have an high Opinion of every thing they do not understand; nay they seem to take a Pleasure in that which provokes their Fury, like *Children*, who love to hear sad and doleful Stories of *Spirits*, or *Witches*, altho' they make them afraid.

But if the Common People greedily hunt after such kind of *Tales*, and highly esteem the *Predictions* of the *Diviners*, yet Rational Men give no heed to them; nay they do not scruple publickly to mock at them. Thus the Poet *Ennius*, for instance, speaking of these *Diviners* and *Prophets*, treats them very coarsly; for he calls them *superstitious*, *impudent*, *Fools* and *Beggars*: He says, that they know not how to *take* the *right Way* themselves, while they pretend to *shew* it to others; and that while they *promise* others great Riches, they ask a Peny for an Alms.

Superstitiosi vates, impudentesque harioli;
Aut inertes, aut insani, quibus egestas imperat;
Qui sibi semitam non sapiunt, alis monstrant viam;
Quibus divitias pollicentur, ab his drachmas ipsi petunt.

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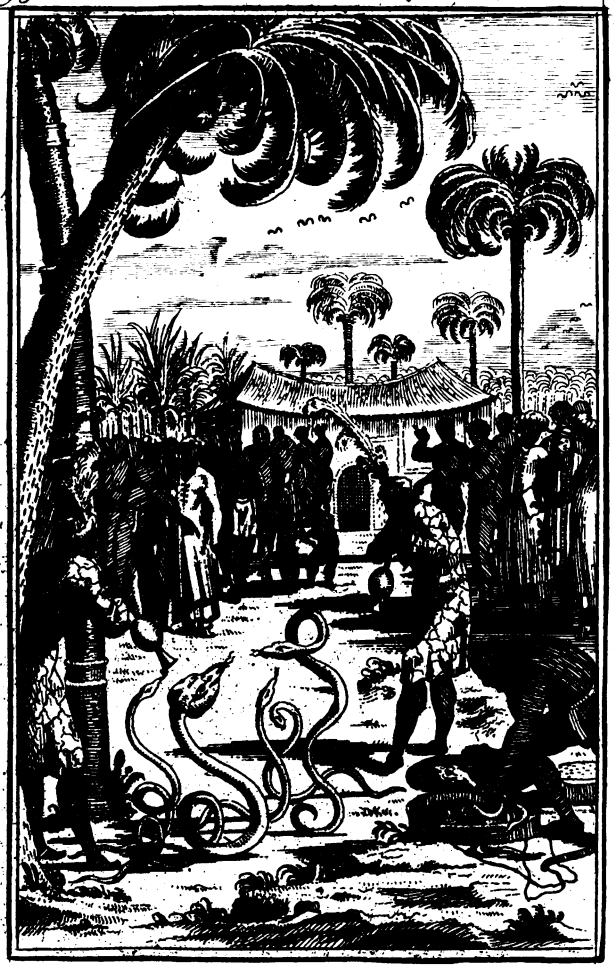

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ARTICLE XXVII.

Of their ENCHANTMENTS.

WE see in the Book of *Exodus*, that *Pharaoh* had his *Enchanters*, who could by their Art counterfeit many of the *Miracles* which *Moses* wrought in the view of this *Prince*. The Time of doing these great *Prodigies* is now past, and so we are not any longer to expect that we shall meet with the like: And if we should find any such, I believe it would be the wisest Course to conceal them; for these kind of Stories are mightily suspected, especially when they come from a far Country. Nevertheless, since I am resolv'd to set down even the smallest things, wherein I can perceive an Agreement between the *Indians* and the Ancients, I hope I may be pardon'd, if I say something of the *Enchanters*.

Their *Enchantments*, at least so far as they are come to my knowledge, are confin'd within a very narrow Compass; for they consist only in taking *Serpents*, and making them *dance* at the Sound of the *Flute*: They commonly carry many sorts of them, which they keep in Hampers, and go with them from House to House, and make them *dance*, when any body will give them any thing.

When they meet with any of these Animals in their Gardens or Houses, the common way of making them come out of their Holes, is by playing upon the *Flute*, and singing some *Songs*; and then they take them up in their Hands, without receiving any Hurt; but they take great heed not to kill them: And when they have drawn them out of the place where they were, they carry them into the Fields, where they keep them with the rest, to make them *dance* upon Occasion.

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It happen'd once where I was, that one of them appear'd, that had lain conceal'd in a Guard-House, and a Soldier kill'd it, which threw the pretended *Enchanter* into a strange Consternation; who took it, and Buried it with a great deal of Veneration and Ceremony, and put into the Hole where it was interr'd a little Rice and Milk, as it were to expiate the Injury that had been done to the Race of the *Serpents.*

The *Egyptians, Phœnicians, Grecians* and *Romans,* in ancient times ador'd the *Serpent.* The Figure of this Animal upon their *Money*, and in their *Pictures,* is the *Hieroglyphick* of *Health* and *Good Fortune*; and when it held its Tail in its Mouth, it signified in the first place *Eternity*; and secondly, the *World*; because by a General Law, all Men are oblig'd to return to the Place from whence they came: And thus perhaps, to make the *Jews* think of having Recourse to GOD for *Health*, and the *Cure* they wanted, *Moses* lifted up the *Brazen Serpent,* which, as he might have seen in *Egypt,* was the *Hieroglyphick* of both these.

It would be difficult to assign the Reason of this universal Veneration which almost all Nations have had for *Serpents,* which are otherwise frightful Animals, and can do nothing but Hurt. Perhaps it was done upon the same Account, that the *Negro's* of *Guinea* do still offer *Sacrifice* to the *Devil*; *i. e.* for Fear lest they should do them some Mischief; which is the Reason they endeavour by their Submission and Worship to pacifie them. Perhaps this was a Consequent of the History of *Eve* and the *Serpent* related by *Moses* in *Genesis,* which was known to other Nations: But after what Manner, and upon what Account soever, this *Worship* was at first establish'd, this is certain, that it was most General, and there is scarce any Nation in which it has not been us'd.

I have

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I have heard of several Persons who have related astonishing Stories of these *Indian Enchanters*; but for my part, as in such an *Article* I can scarce believe what I have seen, so I cannot think fit to weary my *Reader* with a long Narrative of these *Prodigies*; and therefore I shall only add, That it appears to me very probable, that this kind of *People* in Ancient Times, were the first and the only *Enchanters*; and that perhaps the Inconvenience which Men suffer'd from *Serpents* or other Animals, occasion'd some to seek out the way of mastering them. And so we find, that *Egypt*, which was the Country that abounded most in *creeping things*, was also the most Famous for this kind of *Mysteries*.

But whether this be done by the help of the *Devil*, or meerly by some *secret Causes* in *Nature*, is a Question that I dare not enter upon; for whatsoever Side I should take, I shall certainly meet with a great many Adversaries.

I shall only observe, that the Name *Incantator*, and that of *Epodos*, which both signifie the same thing and are the Names that the Ancients gave to all those that did extraordinary things, do sufficiently justifie this Conjecture about the first *Inchanters*; for both of them signifie a Man that Sings about any thing, or upon the account of any thing; as the *Indians* do at present, when they have a mind to bring forth the *Serpents*, or to make them Dance.

The *Jews*, who continued a long time with the *Egyptians*, might very well learn to practise these Tricks of the *Egyptians*, for they are often mention'd in *Scripture*; but supposing that they did not make use of them, yet at least they knew them, and understood after what manner other Nations took those *creeping things*; for *David* compares the Malness of *Sinners* to a *Serpent*, or an *Adder*, that will not hearken to the Voice of the *Inchanter*. *Their Poison*

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is like the poison of a serpent; they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of the Charmer, charm he never so wisely, Ps. 58. 45.

'Tis most certain, that Men have always talk'd of the Power which *Inchanters* or *Magicians* had over these *creeping things*; and that they have always said, that they could allure, and kill *Serpents* by their Songs. *Virgil* speaking of *Poetry*, (which was the common Style of these *Diviners* and *Inchanters*, whence both of them are indifferently call'd by the Name of *Vates*) says, that it could fetch down the *Moon* to the *Earth*; that *Circe* by singing certain Verses, chang'd the Companions of *Ulysses* into *Hogs*, and that by the same means the *Serpents* were kill'd in the Meadows.

Carmina vel cœlo possunt deducere lunam,
Carminibus Circe socios mutavit Ulysſi,
Frigidus in pratis cantando rumpitur anguis.
Virg. *lib.* 8.

Ovid in his *Amours* speaks of them in the same terms, and expresses the manner of taking *Serpents* in these words, *Rumpere vocibus angues.*

Silius also relates the same thing, speaking of the *Marmarides*, who were a People of *Africa*, whose Power he admir'd; and says, that by their *singing* they found out the way of taming *Serpents*, and making them docible:

Ad quorum cantus serpens oblita veneni,
Ad quorum cantus mites jacuere Ceraſtæ.

In fine all the Ancients agree, that there were some People, who by certain *Verses* or *Words*, did *wonderful things*. There were some, according to *Ovid*, who could *kill* the *Fish*, *dry up* the *Fountains*, and make the *Fruit fall off* the *Trees*; by

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by pronouncing only some Verses, or singing some Songs.

Carmine læsa Ceres sterilem vanescit in herbam;
Deficiunt læsi carmine fontes aquæ,
Illicibus glandes, cantataque vitibus uva
Decidit, & nullo poma movente fluunt.

ARTICLE XXVIII.

Of their PRIESTS, *call'd* BRACHMANS.

SINCE I have lately mention'd the ancient *Brachmans*, I think my self oblig'd to say something more particular upon that Subject, and to give som Account of the Figure which the Successors of these Great Men make at present. The *Brachmans* were so Famous in Antiquity, that some have come as far to hear them, as the Queen of *Sheba* did formerly to hear the Wisdom of *Solomon*.

St. *Jerom* writing to *Paulinus*, and giving him an Account of the Learned Men, who out of a desire to improve themselves, have travell'd thro' several Countries, and have gone even to the utmost Borders of the *Earth*, that they might find out some Able Men, for increasing their Knowledge, tells us, that the Famous *Apollonius* travell'd thro' the Country of the *Scythians* and *Massagetes*, pass'd over the famous River *Phison*, which is *Ganges*, and at last arriv'd among the *Brahmans*, where the Learned *Hiarchas*, being seated on a Throne of Gold, taught some select Disciples, the Secrets of *Nature*, the Motion of the *Stars*, and the Computation of the *Years*.

As to the Throne of Gold, give me leave now a second time to remark, That 'tis very strange, S. *Jerom* should so much magnifie the Quantity

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of *Gold*, which is to be found about *Ganges*, and on the Coast of *Coromandel*; that *Quintus Curtius* should also tell us of greater Quantities that are in the Lands water'd by the River *Indus*, whereas now at this Day there is so little of it to be found, in comparison of what they have told us; the greatest Riches of the *Indies*, from the *Ganges* to the *Sinus Persicus*, being the Mines of *Diamonds* in the Kingdom of *Golconda*; but all the *Silver* that is brought thither by Strangers, and almost all the *Gold* that is there, comes from the Isle of *Sumatra*, or else from *China*.

To resume the Matter a little higher, with respect to *Apollonius*, we observe with some Authors, that after he had pass'd the River *Indus*, he entred into a Country where formerly the Famous *Porus* reign'd, who had to do with *Alexander*; and that he was at the City *Taxilis*, which some have pretended, but without sufficient ground, to be *Cambaia*, a City of *Guzerat*. This Kingdom was then govern'd by *Pharaates*, who was a very mild Prince, and greatly belov'd by his Subjects; so that he entirely trusted to the Love and Fidelity of his People, and never kept any Guards about his Person. He shunn'd all the Pomp and Grandeur which consists in a Numerous and Magnificent Retinue; and his Court, tho' very decent, had nothing in it, but what was very plain: Next to his House, there appear'd a splendid Temple dedicated to the *Sun*; and this was that Magnificent Structure, that was chiefly admir'd by all Travellers. Every thing there, was so well order'd, that a Stranger could neither take the *Palace* of the King for the House of GOD, nor the *TEMPLE* for the House of a *Man*; because the *Temple* had all the Magnificence, becoming the Habitation of a *GOD*, and the Palace all the Plainness that was agreeable to that of a *Mortal Man*.

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Apollonius, after he had rested some Days at the Court of King *Pharaates*, went towards the River *Hyspasis*, near to which he found a *Monument* erected by *Alexander*, on which the following Words are to be read in *Greek*:

A
MONUMENT
CONSECRATED TO MY FATHER
HAMMON:
TO MY BROTHER
HERCULES:
TO
MINERVA:
TO
JUPITER OLYMPIUS:
TO THE
CABIRES
OF SAMOTHRACIA:
TO THE
INDIAN SUN:
TO
APOLLO
OF DELPHOS.

He pass'd this River, and after four Days Journey, he arriv'd at last to the City of the *Wise-Men*, where the Famous *Hiarchas* presided, whom we have already mention'd. There he was entertain'd by the *Brachmans* with a Discourse about *Transmigration*, and the *Production* of the *World*. These Learned *Indians* admit Five *Elements*, of which they say all things were made. The first was a kind of Etherial Matter, but very thin and subtil, and of this they pretend were made what they call the *Gods*, or the *Celestial Genii*; which agrees very well with

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the *Theology* of the Learned *Chineſe*; if it be true, as many pretend it to be, that at the bottom they are *Atheiſts*, and hold, that after Death the Soul is reſolv'd into an Etherial Matter; and this was properly the Philoſophy of the Famous *Phoe*, of whom we have given an Account in the *Article* of *Metempſychoſis*. The other Four *Elements* which they admitted, were *Fire*, *Air*, *Water* and *Earth*; and they believ'd, that of their Mixture all *corruptible Creatures* were compos'd.

I ſhall not here ſtop to make uncertain Reflexions upon the *Etymology* of the Name of *Brachmans*, who at this Day are call'd *Brahmans*, whom ſome will have to be deſcended from *Abraham*; ſo that according to them, *Brahmans*, is as if one ſhould ſay, *Abrahamites*: Nor upon the Three *Wiſe-Men*, that came from the *Eaſt* into *Judea*, to Worſhip JESUS CHRIST; who as *Jac. Boiſſard* pretends, were *Brachmans*; for all theſe Conjectures which are founded only upon ſimilitude of *Words*, or ſome reſemblance in *Cuſtoms*, cannot ſatisfie the Mind: For if a Man would reaſon exactly, and infer none but good Concluſions, he muſt have good Principles, and more ſolid Proofs: And therefore without enquiring whence the *Brahmans* are deſcended, and what was their Original, I ſhall only compare what they are now, with what they have been formerly, at leaſt ſo far as I could learn.

The *Brahmans* at preſent have preſerv'd ſome very good Remains of the Learning of the Ancient *Brachmans*. They are well-skill'd in *Arithmetick*, and Calculate the *Eclipſes* of the *Sun* and *Moon* as exactly as the beſt *Mathematicians* of *Europe*: They Work the hardeſt Rules of *Arithmetick* without a Quill, or Lead-Pen, and do it with wonderful eaſe. Beſides this, they have many Books of *Morality*, and ſome others that are ſtuff'd with the Fabulous Hiſtory of the *Gods*: And theſe are all that they ſtudy, for as

to

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to *Chronology*, they are most ignorant of all Mankind, and an Age with them is an Antiquity so remote, that it is impossible for them to explain it: All their Books, which speak of the preceding Times, are nothing but a Miscellany of the Stories of their *Gods* and their *Ancient Kings*, in which they have no fix'd *Epocha*; or to speak more properly, the *Brahmans* are at this day, such as the most Learned Men in every Nation were formerly, who unhappily neglected the Study of *Time*, which is so necessary for *History*, without troubling themselves much about the Difficulties, which such a Negligence must create to their Posterity.

The *Chaldeans* applied themselves only to study the Motion of the *Stars*, and the Interpretation of *Dreams*. The Overflowing of the River *Nile*, gave Occasion to the Study of *Geometry* among the *Egyptians*: The *Assyrians* and *Persians* sought after the means of knowing *Nature*, and penetrating into her Secrets; and the *Grecians*, at the beginning of their Politeness, were wholly taken up with the Care of their own Satisfaction; they wrote little, or if they did, they wrote only what was agreeable to their own Inclination, and scarce mention'd any thing but the Amorous Intrigues of their *Gods*; as if it were by this means to excite Men to imitate them in their *Pleasures*: Excepting only some Books of *Morality*, and some Advices for a *Just* and *Quiet Life*, such as *Hesiod* has written; and even the greatest part of his Works, give an Account of the *Generation* of their *Gods*, and consequently are a confused Heap of all sorts of *Fables*. From whence it comes to pass, that the best Things, and the most certain Accounts we have about the First Times of *Greece*, are founded almost wholly upon Conjectures, which perhaps may have been taken from some Ancient Monuments: For when, after some Ages were past, Men would have applied themselves seriously to

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History, they were oblig'd either to omit many things, or to invent, or make, as I may say, a *Chronology* out of their own Brain; there being as many Opinions about the *First Ages* of the *World*, as there are *Historians*. Thus the *Following Ages* would run the same Hazard as to *Our Times*, if all Nations were so negligent about them, as the *Indians* are. The principal, or to speak more properly, the only School of the *Brahmans*, is at *Benares*, which is a City situate upon *Ganges*.

I have already said, that the *Indians* attribute much to *Talismans*, and the *Secret Properties* of the *Celestial Bodies*, to *Figures* and *Numbers*; but those among the *Brahmans*, who pass for Men of the greatest Ability and Experience, keep these pretended *Mysteries* to themselves, and the Common People know nothing of them. 'Tis said, that they were formerly very much vers'd in Occult Sciences; and indeed all those who apply themselves to the Study of these *Ænigma's*, go into the *Indies*, to improve by their Skill, and to discover there the Secrets of *Natural Magick* in all their Purity and Extent; such as are, for instance, the *Combinations* of certain *Numbers*, or certain *Letters*, and some odd *Figures*, by which they think they can discover *Things Future*.

'Tis pretended, that the *Cabala* has taken a great part of its Follies from the Philosophy of *Phoe*, which we mention'd in the Article of *Metempsychosis*: And in this confus'd Heap of *Rabbinism* and *Magick*, something is discover'd, that comes near to the Doctrine of the Learned *Chinese*, concerning the Heaven and the Etherial Matter, into which *Phoe* said that the Souls were resolv'd, after their separation from the Body: For if this Philosopher believ'd, that our Souls are dispers'd in the Air, of which according to him they are a Part, the *Cabalists* had no less strange *Idea's* about the Matter of which the Heaven was fram'd; they believe this Matter

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Matter to be animated, and pretend that the Queen of Heaven, *Regina Cæli*, mention'd in *Jerem.* c. 44. is the Soul of this Material Heaven which appears to our Eyes. 'Tis thought also, that the *Cabala* deriv'd many things from *Plato*'s Philosophy, which is deduc'd from that of *Phoe.*

If I should judge of the pretended *Magick*, and Occult Science of all the *Indians*, by that of an Old *Brahman*, whom I saw at *Pondichery*, I should have no great Opinion of it. This Good Man, who pass'd for one of the most Learned, and at the same time for one of the most Formidable in the Country, upon the account of all the Mischief he said he could do by his Art, came many times to my Lodging, and promis'd to shew me strange things, and to teach me great Secrets; and he told me that for this end he was oblig'd to cut the Throat of a Cock, but that this must be done in secret; because, as I have elsewhere observ'd, it was forbidden to offer Bloody Sacrifices to their Gods: Yet I was resolv'd not to suffer him to go on any farther, if I once saw that he would proceed to Invocation. I perceiv'd that *Nature* had no share in what he was doing; for I had only a desire to see, how far the Confidence he had in his Art could carry him, and whether his Preparations had any thing in common with those that the Ancients made use of upon the like Occasions; but he spar'd me the trouble; for whether it were that he perceiv'd, that I gave no great credit to all that he told me about his *Inchantments*, or whether he had only the Reputation of being an Able Man, without being truly so, he would never come to a Conclusion, or make the Experiment; but always found for an Excuse a thousand Inconveniences: Sometimes it was not a proper Time, sometimes he could not find a Cock that was well-condition'd, and such as it ought to be, to make a Sacrifice of, in short, there was always some

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Impediment or other. Perhaps also he would not so far debase his sublime Knowledge, as to communicate it to a Prophane Man, and one that was never initiated into their *Magical Mysteries*. However, he never went farther, but only gave me great Promises; which confirm'd me in my first Opinion, and the Notion I always had of their Follies.

ARTICLE XXIX.

Of the Aversion *they have for all sorts of* WINE.

I Do not know to what we can attribute the Aversion which the *Indians* have for all sorts of *Wine*: For first, it cannot be said, that they derive it from the *Mahometans*, since the *Moors* have been but a short time Masters of their Country; besides, that they liv'd in this Abstinence a long time before *Mahomet*, who did not begin to publish his Doctrine till the beginning of the seventh Century.

He would certainly carry this Matter too high, who should say, that some Men after the Deluge, in imitation of those who liv'd before that general Inundation, and who having never known *Wine*, had never drank of it, did afterwards wholly abstain from it; and that perhaps the Indecent Posture, in which *Noah* was found by drinking of it, contributed thereto; for this would be to suppose a thing of which there is no manner of Proof, besides that this *Hypothesis* would not agree with the Testimonies of some Authors, whom I shall presently cite.

I believe that the most probable reason that can be given of this Custom, is the Vertue of some ancient *Brachmans*; and that it may be affirm'd, the Aversion which the Ancient *Brachmans* have for every thing that might disorder them, made them look upon

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upon this Drink as a pernicious thing, which made a Man lose that for which he is most to be valued, I mean his Reason; which at last induc'd them to instil these Sentiments into the People whom they govern'd.

The same Abstinence was also had in Veneration among the *Jews*, and the *Nazarens*, not only those who were born such, as *Sampson* and St. *John Baptist*; but also all those who made a Vow to continue in that State for a certain Number of Years, were to abstain from *Wine* and all sorts of Liquors that might make them drunk, and also from *Raisins*, whether new or dry; as is commanded in *Numb.*6.3. *He shall separate himself from wine and strong-drink, neither shall he eat moist grapes nor dried.* We have also an Instance in the *Scripture*, of the *Rechabites* descended from *Jonadab* the Son of *Rechab*, who likewise abstain'd from all sorts of *Wine*: And 'tis well known, that the *Mahometans* drink no *Wine*, but as to *Raisins*, they eat of them without any Scruple.

Let no Man say that the *Indians* do not drink *Wine*, because they have it not; for I am perswaded that it is in their Power to make it, since the *Vines* which the *Europeans* plant there thrive very well; and I my self have eaten good *Grapes* there: and I am assur'd, that in the Country about *Golconda*, which is not very far from the Sea, there is great abundance of *Vines*.

I know that the *Brahmans* drink much of melted *Butter*, and am also assur'd, that they are guilty of strange Excess among themselves, and that this *Liquor* gets into their Heads, and makes them drunk, which appears to be very extraordinary; and I could have wish'd to have seen the Experience of it; but these Gentlemen know so well how to take their Measures for doing it secretly, when they have a mind to indulge their Pleasures, that 'tis impossible to surprize them at any time.

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The *Romans* always drank *Wine*, but of old the the Use of this Liquor was forbidden to the *Women*; for fear left (as *Valerius Maximus* says) it should make them fall into some Extravagance: *Vini usus olim Romanis fœminis ignotus fuit, ne scilicet in aliquod dedecus prolaberentur*, Valer. Max. *l.* 2. *c.* 1. They were so exact and rigorous in the Observation of this Law, that *Egnatius Meceninus* understanding that his Wife had drank *Wine*, kill'd her without being punish'd for it; which happen'd under the Reign of *Romulus*, as *Pliny* tells us, *l.* 14. *c.* 13. This Rigour was the Effect of their Jealousy; for they did not believe, that a Woman, who had drank it, was capable of defending her Chastity, and resisting the Solicitations of a Gallant; and in this they were not mistaken. *Ovid* knew very well, that *Wine* makes Men debauch'd; but he seems to propose excessive Drinking as a Remedy against Love; which is little better than the Evil he pretends to cure by it:

Vina parant animum veneri, nisi plurima sumas.
Ovid. *de Remed. Amoris.*

The *Egyptian* Priests continued a long time without drinking *Wine*, and because their Kings were Priests, they were also oblig'd to live in the same Abstinence. 'Tis observ'd that *Psammetichus* was the first King that drank of it, about 640 Years before Christ; which probably he learn'd among the *Syrians*, to whom he fled, when *Sabachus* King of *Ethiopia* march'd into *Egypt*. But altho' this Liquor was made use of in his Reign, and under the Reign of his Successors, yet they always us'd it with moderation; and there were Laws, which prescrib'd the Quantity that their Kings and Priests were to drink of it. And they did not only abstain from drinking *Wine* before this Prince, but also from offering *Sacrifices*

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Sacrifices of it to *God*, as many other People did; becauſe the *Egyptians* believ'd that this Liquor was hated by the *Gods*; the *Wines*, according to them, having been made fruitful by the Blood of thoſe Wicked Men, who in ancient times rebell'd againſt Heaven. I relate this from *Plutarch*, who in this place makes uſe of the Teſtimony of *Hecatæus*. The words of his Tranſlator are theſe: *Reges quoque ex ſacrarum præſcripto litterarum certa menſura vinum bibebant, ut ſcribit Hecatæus, quia & ipſi eſſent ſacerdotes. Bibere cæpit Pſammetichus, cum neque bibiſſent ante, neque diis libaſſent vinum, non id gratum diis rati; ſed ſanguinem eorum, qui aliquando bellum diis intuliſſent; ex quorum cadaveribus terræ permixtis, putant vites eſſe ortas.* Plutarch. *de* Iſide & Oſiride.

'Tis manifeſt, as I have already ſaid, that the *Indians* drink no *Wine*, and that the *Brahmans* particularly have an Averſion for that Liquor. Yet I have read the quite contrary in *Athenæus*, who from the Relation of *Chares* of *Mitylene*, treats the *Indians* as a People addicted to Drinking. The Occaſion was a Drunken-Bout, or a Match of Drinking for a Wager, which *Alexander* appointed between the *Indians*, after the Death of *Calanus*, who was one of the Wiſe-Men of the City of *Taxilis*, or *Taxila*, and one that follow'd this Prince into *Perſia*; where he was publickly Burnt, with a great deal of Ceremony, only to deliver himſelf from the Inconveniences of Old-Age, which he began to feel. To this purpoſe I ſhall ſet down the very words of the Tranſlator of *Athenæus*: *Chares Mitylænus in ſuis de Alexandro hiſtoriis, cum de Calano Indo philoſopho narraſſet, illum in accenſum rogum ſe projeciſſe, & ita obiiſſe, refert Alexandrum ad ejus tumulum gymnicos ludos edidiſſe, ac muſicos, & qua laudaretur funebrem orationem haberi præcepiſſe: tum etiam quoniam Indi bibaces erant, meræ potionis certamen propoſuiſſe, cujus præmium eſſet primario victori talentum; ſecundario minæ triginta; tertio decem; eorum autem qui tum*

vinum

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vinum avidius biberunt, triginta quinque perfrigeratos mox expirasse; in tentoriis autem sex, exiguo post intervallo periisse, victoriam obtinuisse quendam nomine Promachum, epotis meri congiis quatuor. Athenæus, *Deipnosophist. lib.* 10.

The Text of *Quintus Curtius* does not relate the History of *Calanus*, and it is not to be found, but in his Supplement, *Quint. Curt. lib.* 10. But there is no mention made of these Famous Drinkers, nor of the Reward which *Alexander* gave to the Conqueror; which surprizes me; for such a History as this was curious enough to find a place, among an infinite number of other Transactions which this Author relates of his *Heroe*, and which were not near so extraordinary as this. Yet in one place he says, that all the *Indians* were strongly inclin'd to *Wine*, and drank very much of it. *Ab iisdem vinum ministratur, cujus omnibus Indis largus est usus. Id. lib.* 8. He is speaking there of the *Curtizans*, who fill'd Drink for the *Indian* King, and carried it to his Bed, where he drank plentifully. I wonder also that *Arrian*, who describ'd largely enough all the Particulars of the Death of *Calanus*, has said nothing of this terrible *Bacchanal*, at which he who obtain'd the Prize drank four *Congius's* of *Wine*, *i. e.* 192 *Pints*; and then Died within a few Days after his Victory.

I know not how to reconcile these two Passages of *Quintus Curtius* and *Athenæus*, with the Way of Living that the *Indians* use at this Day. If the Passage of *Quintus Curtius* were not so general, it might be alleg'd, that some of them who were next Neighbours to the *Persians* were addicted to *Wine*, for the *Persians* drink very much; but this Author says expressly, that all the *Indians* us'd the same Custom, -- *Vinum* -- *cujus omnibus Indis largus est usus*; as I have remark'd before. And this does so much the more surprize me, because they then made Profession of the Philosophy of the Famous *Phoe*, which is the same

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same that they still follow to this Day, and the *Brahmans* who govern'd them at that time, were accounted the wisest and most knowing Men in the World; for I cannot conceive how they could authorize such Excesses; how *Alexander* made so many People burst themselves by intemperate Drinking, and all this to celebrate the Funeral of a Man so modest and vertuous as *Calanus* is represented to be; and lastly, how this Prince employ'd such Fools to honour the Memory of so Wise a Man. From all which we may conclude, That if the *Indians* were in Ancient Times such as these two Authors describe them, there must have been a great Change made among them; since of great Drunkards they are now become very sober, and mortal Enemies to *Wine*, which is a very rare *Metamorphosis*: For commonly whosoever has been us'd to drink much, will always drink. Who can think, for instance, that those who live upon the Banks of the *Rhine*, can resolve but for one Day to drink nothing but Water.

Some doubtless will enquire when this great Change commenc'd, for such an *Epocha* deserves very well to be observ'd: But this is a Question to which I believe no Man can answer; because it appears that the *Indians* had at all times this Aversion to *Wine*, and as I have already said, 'tis scarce credible that they could ever be without it: Besides, if such a Change had been really made, it must have been done by some Famous *Law-giver*, who had an absolute Power over all the *Indies*; but since the Days of *Alexander* it was never heard that the *Indians* had any Person of this Character. But I perceive, that by relating these Reasons, to prove that the *Indians* were never Drunkards, or at least to start Difficulties against that Opinion, I lie open to this Objection, That by this means I do expressly oppose the Testimony of *Chares* of *Mitylene* and *Quintus Curtius*; and I must confess, that I can hardly grant what

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what they relate of the *Indians*; and tho' I do not wholly reject what they have said about them, yet I must at least say, that I believe the Passage of *Quintus Curtius* is too general, and that the Vice with which he accuses them, reach'd only to some little particular Cantons of the *Indies*; which probably, as I have already said, are those that border upon *Persia*. We must also remark, that in the *Indies Alexander* went but a little way from *Indus* and *Hydaspes*, and so consequently it was not very difficult for him to have *Persian Wine*; and particularly the *Wine* of *Schiras*, which is upon the Confines of *Persia*. This *Wine* is famous throughout all the *Indies*, and that which is most commonly drank. There are many Ships that go to fetch it, and bring it to be sold in all Places, where the *Europeans* are settled.

ARTICLE XXX.

Of their Traffick, *and their* Dissimulation.

THEY apply themselves very much to *Traffick*, and have very Good Success in it; but you ought to be upon your Guard, when you make any Bargain with them; for if they do not cheat you, 'tis certainly because they cannot. Whatever unreasonable Offer you make in driving a Bargain, tho' you should set a Price upon any thing more by half than it is worth, they are never in a Passion, but by their Mildness they often get the better of the *Europeans*. 'Tis in vain for you to be angry with them, for you cannot move them to give you any Answer but what is civil, and they will suffer you to vent all your Passion, without giving you any disobliging Word: Tho' you should offer them but five *Sous* for a thing that is worth ten *Pistoles*, they would not fly into a Passion, nor exclaim bitterly

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bitterly against you for making such an unreasonable Proposal; but they would only tell you very calmly, that this is not enough; but still they would insensibly entice you to come up to their Price. They love also to have to do with People of a ready Wit, and say, that these, for the most part, are more easily brought to their Price than the Phlegmatick; wherein they are not mistaken.

They are besides great *Usurers*, particularly with respect to *Strangers*; and perhaps 'tis among them a Point of *Religion*, or at least a thing permitted by the *Law*, as it was formerly among the *Jews*; to whom God permitted, that they might take *Usury* of all other Nations besides their own. *Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury; unto unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury*, Deut. 23. 19, 20.

ARTICLE XXXI.

Of the Esteem they have for ARTS: *And, of the Opinion of the* Ancients, *as to* SILK.

ARTS are not esteem'd among the *Indians*, but only in proportion to their being necessary to Humane Life. Thus the Art of *tilling* the Ground, and that of *keeping* the Flocks, are esteem'd the principal; whereas that of a *Goldsmith* is reputed most vile and despicable.

They are very ignorant in *Graving* and *Designing*; but all the World knows their Way of Working in *Silk* and *Cotton*, and for many Ages they have been renown'd for the Finery of their Works in these Materials.

Father *Petavius*, after many others, relates, that about the twenty-fifth Year of the Reign of *Justi-*

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Justinian, *i. e.* about the Year 562 of CHRIST, some Monks that came from the *Indies* to *Constantinople*, brought thither some *Silk-Worm's* Eggs, and taught there the Way of Working *Silk*.

This Learned Chronologer, and all that have said the same thing with him, intend nothing else by it, but that nothing was made of *Silk* in the *Eastern Empire* until the Reign of *Justinian*; but they do not mean that it was not us'd there, for it was known and made use of there a long time before him.

We read in *Scripture*, that when *Ezekiel* (deploring the Miserable State to which the Famous City of *Tyre* would shortly be reduc'd) relates every thing that contributed to its Grandeur; he says that it *traffick'd* with the *Syrians*, and that, amongst other things, it *fetch'd* thence *Silks*. *Syrus negotiator tuus;* —— *& sericum proposuerunt in mercatu tuo.* Ezek. 27. 16. which the *Syrians* could easily have from the *Indies*, going down the River *Euphrates* into the Gulf of *Bassora*.

The *Persians* also anciently made use of it, and the Habits of *Silk* were esteem'd among them one of the Signs of the highest Dignity; upon which account, one of the Honours that *Ahasuerus* did to *Mordecai*, was to give him a Cloak of *Silk*: *Coronam auream portans in capite, & amictus serico pallio.* Est. 9. 15.

We must not therefore imagine, that the Distance between the People that border'd upon *Palestine*, and the *Indians*, hinder'd these People from *trading* with them, and *knowing* what fine things they had. The Author of the Book of *Job* was not ignorant of their Way of Working *Painted Linen*, and generally all sorts of *Colour'd Stuffs*; for when he would shew that Wisdom is above all things, how precious soever they be; he says, that *the colour'd Cloth of the Indies is not to be compar'd with it*: *Non conferetur tinctis Indiæ coloribus*, Job 28. 16.

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Perhaps it may be objected, That what the Ancients call'd *Sericum*, was not the same thing with our *Silk*; and consequently the *Monks* who came from the *Indies* to *Constantinople*, did not only teach the manner of working it, but also were the first that brought it thither, and that before them, they did not make use of any such *Silk* as we have now.

Many Authors are still of this Opinion, and pretend that there was a great difference between the *Sericum* of the Ancients, and the *Silk* we have at present; but I do not see that their Opinion is founded upon any solid Reason, for they ground it only upon what has been said by some, as to the manner in which *Sericum* was made, which has no affinity with our way of making it; which in my Judgment concludes nothing, for proving that it was not the same thing with the other: For 'tis very possible, that the *Jews*, *Greeks* and *Romans* having in effect the same *Silk* which we now have, assign'd it another Original than it really had; because they knew not the manner of making it, nor from whence it was taken, being very far from the Country where it was wrought.

Many, for instance, thought that is was taken from the Bark of a Tree, that they found out a way for Combing and Spinning it, as *Strabo* relates, *l.* 15. and *Pausanias in Eliacis*.

Pliny, and with him many of the Ancients, said that it was made of a kind of Wool that grows upon Trees in the *Indies*; which at first view may appear to be a vain Fancy, and altogether improbable; but if it be more narrowly examin'd, it will be found, that *Pliny*, and those who follow'd his Opinion, were not so far mistaken as some think, or at least what they have said was not altogether ground for 'tis very probable, that before Men knew way of feeding *Silk-Worms*, and making them

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that there were of these Insects upon Trees, that they made choice of such Trees as had the most tender Leaves, and spun their *Silk* about the little Branches, as the *Palmer-Worms* do at this day, whom they do upon other accounts very much resemble. Thus Men finding these little Balls upon the Trees, and seeing nothing in them but a kind of Bean, imagin'd that this sort of Trees naturally produc'd both the one and the other, and that they had no other Original: And this Opinion however false, yet at least had some ground, and was more defensible than that which suppos'd the *Silk* to come from the Bark of a Tree.

Ovid in his *Metamorphosis* speaks of certain Worms, which encompass'd the Branches of Trees with slender Threads, and afterwards assum'd the shape of *Butterflies*:

Quæque solent canis frondes intexere filis
Agrestes tineæ, res observata colonis,
Fatali mutant cum papilione figuram.

Perhaps by this the Poet meant the *Palmer-Worms*, who Spin like the *Silk-Worms*, and are chang'd also into *Butterflies*: Perhaps also he meant the *Silk-Worms*, who at that time were dispers'd in the Trees, as the *Palmer-Worms* are; especially since no use was then made of them, and consequently no Care was taken about them. It may indeed be objected, That the Threads mentioned by *Ovid* were White, *canis filis*, which seems not to agree with the *Silk* that our *Silk-Worms* commonly make, which is almost always Yellow; but I believe, that to this it may be answer'd, That the Dew and Airiness of the Place, might perhaps give it that Colour: Yet in this I will not be positive, but only propose it as a Conjecture.

Almost all Writers agree as to the *Etymology* of the Word *Sericum*, which they derive from a certain People

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People call'd *Seres*; but since many Nations have had this Name, 'tis difficult to discover from which of them the *Silk* took its Name.

There were in *Inner Ethiopia*, and towards the Source of the *Nile*, a People call'd *Seres*; another People of the same Name possess'd the Lands which are between *Ganges*, *Hydaspes*, and the River *Indus*; and these at present compose the Empire of the *Mogol*, and part of that of *Persia*: And lastly, there is a third of that Name, which lies to the North of *China*, and is bounded to the East by the *Oriental Ocean*, and to the West by *Scythia*, which composed the Kingdom of *Tangut* and *Niuche*, and a part of Great *Tartary*: Their Capital City was call'd *Issed*, or *Serica*, which many think to be the same with that which is now call'd *Suchur*.

If I were to derive the *Etymology* of the Word *Sericum* from one of these three People, I think it should be derived from that People which lie between *Ganges*, *Hydaspes* and *Indus*; this Country abounding in *Silk*, and it being easy to Traffick from thence into *Palestine*, by means of the *Gulf* of *Persia* and the River *Euphrates*. But without going so far off, to seek after it, I believe that *Sericum* may very well refer to the *Syrians*, who as I have just now remark'd, Traded in *Silk* with the Merchants of the City of *Tyre*, who carried it all over *Palestine*. In fine, however this be, almost all the *Oriental Nations* are agreed in the Name they have given to *Silk*; the *Hebrews* call it *Sericot*, the *Syrians Seriaca*, and the *Greeks* express a Garment of *Silk* by the Word *Sericos*: And some have thought that it was deriv'd from the *Arabic* Word *Sarac*, which signifies to be *resplendent*.

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ARTICLE XXXII.

Of the Manner in which the Indians *WRITE, and of what they make use of instead of PAPER.*

THE *Indians* write upon the Leaf of a Tree, which is call'd *Latanier*, and is a kind of a *Palm-Tree*, but whose Leaves are not so long as those of an ordinary *Palm-Tree*; they are strong and thick, and they Write upon them with a Pencil. When their Letters are drawn, some rub over all the Leaf with Black, and so fill up the Characters that are written; but the greater part do only draw the Letters with an Iron-Pencil. These Leaves require no great labour to prepare them, it being sufficient to dry them, and then lay them by the side of one another, for they are shap'd like a Fan. When they are dried sufficiently, they have the Colour of Straw, but by length of time they grow very bright.

The Ancients mention'd these Leaves on which the *Indians* wrote, and they call'd the Tree that bore them *Talos*, taking *Talos* in all probability for *Latos*, and betweeen *Latos* and *Latanier* there is no great difference. 'Tis true, this Word has not an *Indian* termination; but coming from far, probably it was thought fit to make it look like a *Greek* Word, by giving it a termination in *os*, agreeable to their own Language: Yet it appears by the description they have given of this Tree, that they knew it not at all; for they say that its Leaves were six Cubits long, wherein they were much mistaken, for the Leaves of the *Latanier* are seldom so long as two Cubits. It may very well be, that they took the *Bananier* for the *Latanier*, for the former has often Leaves ten or twelve Foot long; but they are so thin, that the

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the least blast of Wind tears them in pieces, so that it were impossible to Write upon them.

One may easily imagine, that at the beginning, when Writing was first found out, it was not so common as it was afterwards; and therefore it was not indifferently us'd for all sorts of things, but only for those which deserv'd eternally to be remembred by Men; such as the Beginning of the World, the Special Favours that Heaven had bestow'd upon Men; the Foundation, Splendour, and Fall of Empires, and the Names of the Heads of the Principal Families.

Since then they Wrote so seldom, and when they did, it was design'd to last till Future Ages, Stones were probably the first Matter that Men made use of for that end. 'Tis affirm'd, for instance, that *Enoch* engrav'd upon two Obelisques the History of the Creation of the World. The first and second Tables, on which were written the Commandments of the Law, which God gave to his own People by the Hand of *Moses*, were of Stone; *Exod.* 31. 18. and 34. 4. *Joshuah*, after taking the City of *Hai*, wrote *Deuteronomy* round about an Altar which he erected to the Lord: *Et scripsit super lapides, Deuteronomium*, &c. and we need not wonder, that all *Deuteronomy*, containing thirty-five large Chapters, should be written in so small a compass, altho' then the Stones were not polish'd nor smooth'd with Iron-Tools, and the Characters must have been very great; for then they wrote every thing in Abbreviations, and for the greatest part of the time in *Hieroglyphic Marks*, after which manner the *Iliads* of *Homer* might be written upon a *Serpent*'s Skin; and all the *Acts* of the *Martyrs* were collected and written, even to their Last Words; supposing in the mean time, that they have given in such *Words* as they *spoke*, and not such as were *proper* for them to *say*. This custom of Writing only in Abbreviations,

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was the cause that they Wrote with wonderful Swiftness. *Ausonius* says, there were certain People, whose Hand was swifter than another's Tongue, and wrote faster than others could dictate, and finish'd a Sentence, before another spoke it.

Currant verba licet, manus est velocior illis;
Nondum lingua suum, dextra peregit opus.
Mart. *Epigr.*

In the following Times, they made use also of Metals to write withal; and *Job* in his Misery wish'd he had somebody who could write with a Pen of Iron what he spoke, and engrave it upon Plates of Lead, or on a Flint-Stone: *Quis mihi tribuat ut scribantur sermones mei? quis mihi det ut exarentur in libro stylo ferreo, & plumbi lamina, vel celte sculpantur in silice!* Job 19. 23, 24. When *Judas Maccabæus* sent an Ambassador to the *Romans*, the *Articles* of the *Offensive* and *Defensive League*, which that *Commonwealth* made with the *Jews*, were engraven upon Tables of Brass, and sent to *Jerusalem*. *Et hoc rescriptum est, quod rescripserunt in tabulis æreis, & miserunt in Jerusalem*, &c. 1 *Maccab.* 18. 22. The *Spartans* also being inform'd that *Jonatas* was dead, and that his Brother *Simon* had succeeded him in the *High-Priesthood*, and the *Government* of *Judæa*, wrote to him likewise, on Tables of Brass: *Scripserunt ad eum, in tabulis æreis.* In fine, their *Treaties*, *Leagues*, and all their *Publick Acts*, were commonly written upon this Metal.

Tables of Wood were also made use of to this purpose, whereof some were cover'd with Wax, but commonly they wrote what they had a mind to upon the bare Wood. Sometimes also they us'd to this purpose Tables of Cedar, which preserv'd their Works for a long time: Sometimes also they us'd indifferently all sorts of Wood, which they only rubb'd

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rubb'd with a certain Water drawn from Cedar; and this Liquor hindred Worms from breeding in it. *Pliny* says, that they made use of the same Juice in *Egypt*, to preserve Bodies from Corruption.

The *Arabians* anciently made use of the Shoulder-Bones of Sheep and Camels to Write upon, and many of these Bones tied together, made a Book; from hence we may judge that they Wrote not much, for it would require a great quantity of these Bones to make a Volume of a middle size. Thus in the Beginning of *Mahometanism*, and of a long time before, they were not accounted very Learned Men. *Pocock* says, that *Othoman*, and the first Followers of *Mahomet*, made use of the same Bones of Sheep and Camels, to Write the Follies of their False Prophet. By this we may perceive how great their Dulness was, which still continued until they Traded with the People of *Medina*, who were much more refin'd than the Inhabitants of *Mecca*, whom I last mention'd.

At last *Papyrus* was found in *Egypt*, which is a kind of Flag, from which a Skin was taken, that was first well beaten, and then gumm'd. All other Nations came thither to fetch it; and from that time the number of Books began to increase very much, this Plant requiring no great Preparation, and being of a less Volume than the Tables they were formerly oblig'd to make use of; but the *Egyptians* being jealous of the multitude of Books that were made by Strangers, and vex'd to see that that they had succeeded in that Way as well as they, forbad the Exportation of *Papyrus* any more out of *Egypt*. This Prohibition gave occasion to the Inhabitants of *Pergamus* so to prepare a Sheep's-Skin, as to make of it what we call at this day *Parchment*, upon which account it had the Name of *Charta Pergamena*. Yet *Herodotus* affirms, that the *Ionians* found it out a long while before.

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'Tis almost impossible to tell exactly who were the first that invented Characters, and the Way of expressing our Thoughts by Figures; neither is there any certainty about it: Yet the *Phœnicians* flatter themselves, with the conceit of being the first Inventers of them; and *Lucan* in his *Pharsalia* tells us, that they were commonly reputed so to be:

Phœnices primi (famæ si credimus) ausi,
Mansuram rudibus vocem signare figuris.

which Mr. *Brebœuf* has so happily and elegantly translated in these four Verses;

From them did come to us that Art ingenious,
Of Painting Words, and Speaking to the Eyes;
And by divers Shapes of Figures drawn,
Of giving Colour and Substance to our Thoughts.

But if be true, as we have already said, that *Enoch* wrote upon two Obelisques the History of the *Creation of the World*, it may be alleg'd, That the *Phœnicians* were not the first who made use of *Writing*.

Nevertheless I think that 'tis very possible, that the *Phœnicians* were truly the Inventers of *Letters*, altho' before them there were Monuments erected, of Histories describ'd upon Stone or Metal, which was then done only by Hieroglyphick Figures; which signified something by themselves; and not by Characters, which in themselves had no relation to what they signified; such as in following Times the Letters of the *Phœnicians* were, and our Letters are at this Day.

The first Men therefore found out the Way of Expressing their Thoughts by Hieroglyphicks, and the *Phœnicians* by Characters; which if they require more Place than the Hieroglyphicks, were more easy to be made: For the former were made of

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of all sorts of Figures of Plants and Animals; so that to Write well, it was necessary to know how to Design well.

Altho' Hieroglyphicks were no longer us'd for Writing, the Use of them was still retain'd in Coats of Arms and Seals; and as *Clemens Alexandrinus* advis'd the Christians of his Time, to take the Figures that had any Relation to Christianity, for Emblems, so he allow'd them the Use of many others, that were common among the *Pagans*. The words of his Translator are these: *Sint autem vobis signacula, columba, vel piscis, vel navis, quæ cursu veloci à vento fertur; vel lyra musica, quâ usus est Polycrates; vel anchora nautica, quam insculpebat Seleucus; & si sit piscans aliquis, meminerit Apostoli, & puerorum qui ex aquis extrahuntur.* Clemens Alexandrinus *in Pædagog.*

The *Grecians* also pretend, that the Art of Writing first began among them, but without any Ground; for all the World is agreed, that *Cadmus* brought it from *Phœnicia* into *Greece*. 'Tis true indeed that the *Grecians* invented a different Character, but it was many Ages after they had receiv'd one from the *Phœnicians*; and for a long time they made use of it only for *Scholia's* and *Annotations*, which they wrote at the Bottom of the Page, or in the Margin: Yet because the Great Letters took up too much space, and being for the most part four-squar'd, requir'd more Exactness, they left them at last, to follow the present Running-Letters, and never made use of them more, but for Publick Inscriptions, for Titles, and the Beginnings of Chapters, whence they were call'd *Initial Letters*. 'Tis certain also, that the *Rabbins* also us'd these Running-Letters, in which they wrote their *Commentaries*.

The *Papyrus* of *Egypt* gave the Name to our Paper, which is one of the most useful and convenient things

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things that the Wit of Man hath invented. But altho' nothing is more common among us than Paper, yet it is not certainly known when it first began, and to whom we owe the Invention of it. Some have affirm'd that it was in use in the time of *Titus Livius*, who died in the Fourth Year of the Reign of *Tiberius*; but 'tis very probable they are mistaken, and that altho' this Famous Historian speaks of *Tela Lintea*, yet by it he understood some Cloth, upon which something was Painted; for 'tis evident, that Paper was very far from being so Ancient. *Melchior Inchoffer*, a *German-Jesuit*, who flouriſh'd in the beginning of the last Century, has carried this Matter into the other Extream, and says, that Paper has not been known for above Two Hundred Years. But I cannot understand, how such a Man as he, who was no Novice in Antiquity, could be ignorant, that we have many Manuscripts which are older than Three Hundred Years, and yet are written upon Paper, such as we use at this Day. Father *Mabillon*, *in Re Diplomatica*, says, that Mr. *Herouval* communicated to him a Letter, which the Lord *Joinville* wrote to St. *Lewis*, upon ordinary Paper; and from hence concludes, that Paper might safely be allow'd to be 500 Years old.

It is both wonderful and grievous, that such Useful Things as these should be Buried in Oblivion; so that we cannot Reason about it, but only by Conjecture.

ARTICLE XXXIII.

Of their ARMIES, *and Way of* FIGHTING.

I Do no longer wonder at the Histories we are told, of the Numerous Armies of *Xerxes* and *Darius*, since I saw near *Balassor* a Camp of the *Moors*;

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Moors; tho' indeed this Kind of Assembly does not deserve the Name of an Army, but should rather be call'd a Confus'd Multitude; for it is a Crowd of all sorts of People, among whom there is scarce any Order to be found.

In the first place, every Horse-Man has always at least Two or Three Servants, and as many Wives; and the *Omrah's*, who are Commanders, and the General-Officers, have of each proportionably so many more: Thus in an Army wherein there are 100000 Souls, there will scarce be found 10000 Fighting-Men: Whence any one may judge, what Confusion they must be in, when being weaker than the Enemy, they are forc'd to retreat; and how much they are embarrass'd by their Wives, and Children, and vast Loads of useless Baggage; upon which account, they seldom make a good Retreat.

If the *Indian-Pagans* have not as many Wives as the *Moors*, yet they have no fewer Servants, and other useless People. Among the rest, the *Faquirs* there are intolerable, who are also very Numerous in the Armies of the *Mogol*, and have nothing else to do there, but only to Beg an Alms; nay oftentimes they determine what they will have from you, according to your Rank and Quality, and will not bate you a *Sous* of it; but will stand for Four or Five Days before a Tent-Door, crying Night and Day with a loud Voice; *Give me so much*, *Give me so much*: So that the readiest way to purchase your Ease, is to give them what they desire.

When the *Moors* and *Indians* fight, they know not what it is to draw up in Squadrons, and every one fights as he pleases. So that if there were a Squadron well-order'd, it would be easy for a small Number of good *Horse-Men* to put them in Disorder; yet there are some among them that are very Stout and Brave, but they are not many; and almost all those that

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that are most resolute among them, take *Opium* before they engage in the Battel; which makes them furious, and insensible of Danger.

The Infantry are few in Number in the *Indies*, neither do they know their Duty better than the Cavalry. When they are engag'd in Fighting, the greatest part of them get behind a Bush, and from thence fire upon their Enemies: Some others, who have a mind to come to close Fighting, wear nothing commonly but a little pair of Drawers, that they may be the lighter; and they who run best, are most esteem'd: For we must not imagine, that two Bodies of Men being very close, and in good Order, will come so near as to break one another, which they will find very dangerous; but every one there charges on his own Side, as he thinks fit; and when they are in Action, one would often think they are Running Races.

For my part, I believe that the *Jews* Fought much after the same manner, by the Praises which the *Scripture* gives to *Asahel* the Son of *Zerviah*, and Brother of *Joab*, who was kill'd by *Abner*; of whom it says, that he ran as fast as a wild *Roe: Perrò Asahel, cursor velocissimus, quasi unus de capreis quæ morantur in sylvis*, 2 Sam. 2. 18. Which Activity would not now be much esteem'd among us, especially in the Brother of a General.

'Tis very well known, that the *Jews*, quite contrary to the *Moors*, had but very few Cavalry, and that almost all their Forces consisted of Infantry; perhaps because the Country was more full of Woods than that of the *Mogol*: Upon which account, they were reputed by their Enemies to be very bad Horse-Men, and were commonly scoff'd at by them. This was the Reason why *Rabshekah*, when he exhorted *Hezekiah* to yield, and submit to the Power of *Sennacherib*, and to put no Trust in the Assistance of *Egypt*, offer'd him, on his Prince's part,

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part, 2000 Horſe, if he would acknowledge him for his Lord, and ſubmit to him; adding in Raillery, that he could not find among all his People, ſo many Men fit to ride upon them. *Now therefore, I pray thee, give pledges to my maſter the King of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet Riders upon them,* Iſa. 36. 8. Nevertheleſs in the Days of *Solomon* they had a conſiderable Body of Cavalry; and the *Scripture* obſerves, that this Prince had 12000 Horſes in his Service, 2 *Chron.* 1. 14. But it does not appear, that they had ſo many either before or after his Time; and ſo this Number laſted only during his Reign: Yet I do not think that they were altogether deſtitute of them; and 'tis very probable, that *Rabſhekah* carried his Raillery a little too far; tho' 'tis very plain, that they were no ways excellent for their Cavalry. They commonly rode upon Aſſes, and therefore we are not to wonder, or look upon it as a thing extraordinary, that *Chriſt* making his Entrance into *Jeruſalem*, made uſe of an Aſs for this End, ſince it was the common Cuſtom of that Nation to ride upon Aſſes. Nay a Man was not eſteem'd there Powerful and Great, unleſs he had his Stables full of theſe Animals: And therefore the *Scripture* deſcribing the Riches and Magnificence of *Jair* the *Gileadite*, who after *Tola* judg'd the People of *Iſrael*, ſays, that *He had thirty ſons, who rode upon thirty aſſes: Habens triginta filios, ſedentes ſuper triginta pullos aſinarum*, Judg. 10. 4. And it tells us the ſame thing a little after of *Abdon*, who was alſo one of the Judges of *Iſrael*, *Judg.* 12.

The *Indians* have alſo *Elephants* in their Armies, as we read of the *Perſians*, and almoſt all the *Eaſtern* Nations had in former times. Theſe are a ſort of furious Animals, for beſides that they are cover'd all over with Iron, to defend them againſt the Arrows and Muſquets, which are let fly at them on all hands,

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hands; their Trunk also is arm'd with a great Chain, which they turn about very swiftly, and make a strange Havock wheresoever they go; especially when they are conducted by skilful *Cornacs*, as they call them, who govern the Elephants.

The *Romans* experienc'd in former times the Fury of these Animals, who kill'd them a multitude of People, and put them in Disorder, in the first Battel they gave to *Pyrrhus* King of *Epirotes*; neither did they learn, till after they were defeated, after what manner they should defend themselves from them; which was by shooting at their Trunk; for that being the most sensible Part of their Body, whensoever they find themselves wounded there, instead of advancing against those who attack them, they turn back against their own People, who are then no longer Masters of them.

The Custom of making Use of Elephants in Armies among the *Indians* is very ancient, for they us'd them in the Days of *Semiramis*: This Queen, who carried a War into the remotest Parts of the *Indies*, observing the Destruction which these Animals made, according to the Relation of *Diodorus Siculus*, caus'd many of them to be made of Wood, and to be plac'd at the Front of the Army, in the time of Battel; whereupon the *Indians*, who thought there were none of them in the Army, seeing on a sudden so great a Number of them, were very much astonish'd, and their Horses were no less frighted, than if they had been real live Elephants, they were so exactly counterfeited; the *Indians* gave way at first, and the *Assyrians*, seeing them in Disorder, pursu'd them briskly; but the others perceiving at last, that instead of real Elephants, they had only brought against them great Masses of Wood, took Courage, rallied again, and fell in upon the Forces of *Semiramis* with so much Bravery, that they defeated them.

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Hiſtory alſo informs us of certain People call'd *Gandares*, dwelling upon the Bank of the River *Ganges*, whom *Alexander* would not attack becauſe of the great Number of *Elephants* they had, or perhaps becauſe the *Grecians* oppos'd it, as *Quintus Curtius* ſays: and indeed they had great reaſon to fear theſe *Animals*, which being few in number, but well guided, made a horrible havock in an Army.

You may ſee in *Quintus Curtius*, how much the *Elephants* in *Porus*'s Army, confounded the Troops of *Alexander*; and what trouble the *Grecians* had to defend themſelves at firſt againſt them. The ſame famous *Hiſtorian* informs us, what Love the *Elephant* ſhew'd to *Porus*, which he rode upon in the day of Battel, how it lifted him up with its Trunk, and plac'd him upon its back; and laſtly, how it defended him even to the laſt extremity, until the Blows which the *Grecians* gave him on all ſides, beat him down upon the Ground. It may perhaps be affirm'd, that if all the Captains and Soldiers of this unfortunate Prince, had ſhown ſo much Affection and Conſtancy to him, as this poor Animal did, *Alexander* had never advanc'd his *Conqueſts* farther.

ARTICLE XXXIV.

Of their Sweet-ſcented WATERS.

THE *Indians*, among their Pleaſures, have preſerv'd the Cuſtom of the Ancients, with reſpect to Flowers and Sweet-ſcented Waters, and generally as to every thing that gratifies the Smell. When Perſons of Quality viſit one another, thoſe who receive a Viſit, have long Bottles of Silver, which throw out Roſe-water thro' many Holes, almoſt like our Watering-pots; and this is ſprinkled upon

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upon the Face and Head of those whom they have a mind to complement; to whom, at the same time, is presented a cover'd Box of *Powder* of *Sandal*, which is a very odoriferous Wood, wherewith they perfume their Cloaths; and because this Powder is yellowish, and their Cloaths for the most part are made of very fine white Cloth, this produc'd such an effect, as at first seem'd very odd, and surpriz'd me: But, recollecting my self, I remember'd, that we have many People in *France*, who have White Powder upon Black Cloaths, down to their Breast, and then I condemn'd my former Surprize.

The common Employment of Women of Quality in their Retirement (for they scarce stir out of their Houses any more than the *Turks*) is, to make Chaplets, Garlands, and Crowns of Flowers, such as the Men carry publickly on their Heads on their Marriage-day; wherein they follow the Ancient Custom of the *Grecians*, who were a little nice in their Pleasures; who, not only on the Day of Marriage, as may be seen in all their *Epithalamiums*, but also during all the mild Season of *Spring* and *Summer*, took great Care to have always Crowns made of Flowers, such as were fairest and fresh-gather'd.

ARTICLE XXXV.

Of their OINTMENTS.

ALL *Nations* almost have look'd upon *Oil* as one of the things they can least be without; for they fancy that 'tis impossible to preserve themselves from *Megrims*, and many other Pains, without rubbing their Head every day with *Oil*, or putting it upon the part disaffected: But this Custom, which at first was introduc'd by a kind of Necessity, became in process of time, one of the chief Instruments

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ments of *Luxury* and *Effeminateneſs*, which corrupted the Manners of Men.

I ſay, that this Cuſtom was begun by a kind of Neceſſity, for as I have now obſerv'd, it was look'd upon as a ſovereign Remedy againſt *Megrims*, and eſpecially in hot Countries: This is moſt certain, that thoſe who take care to rub their Heads with *Oil*, ſcarce ever become Bald. We ſee in Scripture, how much the *Jewiſh* Women, among others, were addicted to this kind of *Anointing*, which they often preferr'd even before ſuch things as are neceſſary to Life. Thus the *Widow* of the *Prophet*, which addreſs'd herſelf to *Eliſha*, tho' ſhe was very poor, and wanted all things elſe, yet had ſtill ſome *Oil* wherewith to anoint herſelf. *Non habet ancilla tua quiddam in domo mea, niſi parum olei quo ungar*, 2 Sam. 4. 2.

The *People* of the *Indies* are no leſs addicted to this Cuſtom, but eſpecially the *Women*; and it would be one of their greateſt Troubles, if they ſhould not have their Heads always ſhining with *Oil*; but becauſe they have not *Oil* of *Olives*, they make uſe of that from *Coco*.

Anointing was us'd among the *Ancients*, not only againſt *Pains* of the *Head*, and to cure *Wounds*, but alſo to ſtrengthen the *Nerves*, and make the *Members* more ſupple, eſpecially after ſome laborious Exerciſe. Thus we ſee in the *Iliads*, that *Ulyſſes* and *Diomedes* being return'd from the Army of the *Trojans*, whither they had gone to enquire what had paſt, waſh'd themſelves, rub'd themſelves with *Oil*, and then ſat down to Breakfaſt; *Hiq; loti, & uncti pingui oleo, jentaculo aſſidebant, Iliad. l.* 10.

The *Indians* alſo uſe it after their Journies, and in general after any Action that fatigues them, for then they neither take reſt nor eat, until they have waſh'd and rubb'd themſelves with *Oil*.

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In ancient times the *Wrestlers* us'd it also, not only those who were design'd for Wrestling, to hinder the Enemy from taking hold of them, but also all others to make themselves more supple and strong.

At first, Men considering only the Usefulness of these Anointings, employ'd plain *Oil* without any Scent; but by degrees mingling things pleasant with such as are useful, they join'd sweet Scents and Spices to it: Thus that which was at first only a Preservative or a Remedy, became at last one of the most sensual Pleasures; for then every one that would appear fine and genteel, must have his Hair wet with Essence, and be such as *Anacreon* represents *Bathillus* to us, who for drawing the Picture of this *Samian Beau*, order'd the Painter to draw him with moist Hair: *Nitidas comas fac illi. Anacr. Od.*29. *Virgil* describes *Turnus* to us after the same manner, and says that his Hair being frizled with a hot Iron, was all moist with *Myrrhe*.

Crispatos calido ferro, Myrrhaq; madentes.
Æneid l. 12.

This *Luxury* proceeded so far, that they made no Scruple, to get their whole Body anointed with *Essences*. This was done by *Telemachus* and *Pisistratus*, as wise as they were, after they had visited the Palace of *Menelaus*, and before they sat down at Table, as *Homer* relates; *Hos autem postquam ancillæ laverunt & unxerunt oleo. Odyss. l.* 4.

Others, immediately before they went to Bed, anointed the whole Body with odoriferous *Oils*; and this was also done by many *Christians* of the first Ages, but was condemn'd by *Clemens Alexandrinus* in the *Christians* of his time. *Coronarum autem & unguentorum usus, non est nobis necessarius, ad libidines enim & voluptates impellunt, maxime cum nox prope est.* Clem. Alex. *l.* 2. *c.* 8.

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The Women made most use of them, and *Arabia* did not furnish *Perfumes* strong enough to satisfie fully their Smelling. 'Tis not very long ago since we *Europeans* had also the same Fashion, but now the Mode being chang'd, 'tis absolutely necessary for People of Fashion to conform to the Custom of the Time, and she that twenty five Years ago would have continu'd without any Trouble in the midst of a dozen of most odoriferous Boxes, and who carried always Sweet-scented Gloves about her, is now ready to faint, if she does but see certain Flowers, or come near the least Perfume. *Altro Tempo, altro Gusto.*

Among the *Jews*, when any one entred into the House of one of his Friends, *Essences* were presented to him to anoint his *Head*; and it was a want of Civility, or a mark of the little Esteem they had for a Man when they did not offer them to him. Thus the *Pharisee*, at whose House *Jesus Christ* din'd, being displeas'd, that a *Woman*, and a *Woman* that was a *Sinner*, should come to anoint his Feet; our *Saviour* rebuk'd him, and said, That the *Woman* had done no more, than what he himself should have done: *Mine Head with Oil thou hast not anointed, but this Woman hath anointed my Feet with Ointment*, Luke 7. 46.

The *Psalmist* intending to signifie, that he would never have any Familiarity with a *Sinner*, says, That he shall never make use of his *Oil* to anoint my *Head*, *Oleum peccatoris non impinguet Caput meum*; *i. e.* That he will never visit him, and consequently, he should have no occasion to receive any Civility from him.

The *Ancients* did not only make use of *perfum'd Oils* and *Essences*, for their own use, but they also anointed *Birds*, as may be seen in that Amorous Ode, wherein *Anacreon* brings in two Doves speaking, whereof one carried a Letter to the Beau

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Bathillus, and the other wishes her Joy upon having her Wings perfum'd, which scatter'd every-where such an agreeable Smell:

Tot unde nunc Odores
Huc advolans per auras
Spiraſq; depluiſq; *Anacr. Od. 9.*

The *Greek* expresses it much better.

The *Indians* commonly present those that visit them only with *Rose-water*, as I have observ'd in the preceeding *Article*: But when any stay with them for some days, they never fail to offer them *Oil* every Morning.

ARTICLE XXXVI.

Of their affected External BEHAVIOUR.

WE may truly affirm of the *Indians* in general, That they behave themselves very decently; they take great Care to wash themselves, and I'm assur'd, that as to frequent Washings, they may dispute with the most scrupulous *Pharisees*, with whom they agree in many things besides this, as in their Prayers which they affect sometimes to make in publick, but more especially in their external Behaviour, which is serious and grave.

Passion is with them a sign of a mean Soul, and they have an extraordinary Contempt of those who have no command of themselves, but grow quickly angry. When one does them any Wrong or Injury, they seem to take it very patiently, but nevertheless they meditate Revenge; and when once they are resolv'd to do a Mischief to any Man, they do it most certainly; and the Danger is so much the greater, because they keep their Temper, and use all

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all their Consideration about it. They conceal so well the Resentment, that also among themselves they are always upon their guard, and chiefly when they have do with those, whom they know to be discontented upon good Reason; yet they are every day tricking one another, and often find the fatal Blow given by the Hand of those whom they look'd upon as their dearest and most faithful Friends; and when they find themselves thus deceiv'd, they never think of him who has gull'd them, but only accuse themselves of their Misfortune, for trusting to a Man whom formerly they had justly provok'd, and confess that they have very well deserv'd it at his Hands; for they are of this Principle, that an Injury is never to be forgotten. Altho' in private they are the Men of all the World most addicted to Debauchery, yet in publick they are very reserv'd, for then you never hear the least obscene Word come out of their Mouth, and their external Behaviour is always very modest: In fine, they may be propos'd as Patterns of Moral Perfection, if they thought as they speak, and liv'd in the same manner as they profess'd to do.

ARTICLE XXXVII.

After what manner the Mogols *divide the Days, and reckon the Hours.*

THE *Mogols* divide the whole Day, *i. e.* 24 Hours into 8 Parts or Quarters, and each of these Parts are divided into many other, according as the Days are long or short. Those for instance, who are near the Line, and with whom by consequence the inequality of Days and Nights is not very great, have very little difference in their Divisions and Quarters; but the Difference is more sen-

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sible under the *Tropics*, and is always increas'd proportionably as it is distant from the *Equinoctial Line*.

For knowing what a Clock it is, they have a *Horologium* of Water, but very different from the *Clepsydra*; and they say it was invented by one *Ctesibius* of *Alexandria*, about the Year 634, from the Foundation of *Rome*. The *Clepsydra* consisted of two Concaves join'd to one another, whereof one was full of *Water*, and the other was empty. The undermost had a piece of *Cork* which almost quite fill'd the bottom of it, leaving only so much Room as was necessary, for its rising and falling with ease. Upon this *Cork* was plac'd a little *Image*, which held a little *Wand* in its Hand, with which it mark'd the Hours upon the Lines, that were drawn upon a little *Pillar*, fasten'd to the Sides of the *Concave*, which was rais'd higher than it. There was a little Hole by which one *Concave* had Communication with the other, and that which was full, emptied itself gently into that in which the *Cork* was: And as the *Water* rose by degrees, proportionably the *Cork* ascended, and the little *Image* that was plac'd upon it mounted up also, and thus it mark'd the *Hours* with its *Wand*.

That which the *Mogols* make use of, and which they call *Gari* or *Gadii*, is more plain, but then it requires greater Care, for there must always be a Man to look after it. It is a *Concave* full of *Water*, into which is put a little *Goblet* of *Copper*, which has a little Hole in the Bottom; thro' which the *Water* enters by little and little into the *Goblet*, and when it is full, so that the *Water* within it begins to mingle with the *Water* in the *Concave*, then it goes to the Bottom, and the time which it takes to be fill'd is call'd a *Gari*, which according to the Observation I made of it, amounts to 22 *Minutes* and 50 *Seconds*; So that when the Day is just 12 Hours long, each Quarter

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Quarter contains eight *Gari's*, which make 180 Minutes, *i. e.* 3 Hours. When the Days are shorter, the Quarters of the Day contain fewer *Gari's*, and those of the Night have so many more; for we must always increase the one in proportion as we take from the other; since the Day and Night ought regularly to make between them 64 *Gari's*, *i. e.* 1440 Minutes, and according to us, 24 Hours. As soon as one *Gari* is past, he that looks after the Hours, strikes with a Hammer so many Blows upon a Table of Copper, as there are *Gari's* past; after which he strikes still more, to mark in what Quarter it is, whether of the Day, or the Night.

Some, as *Aben-Ezra* relates, have pretended, that the *Teraphim*, so often mention'd in *Scripture*, were nothing but the *Horologia* of *Water*, much like the *Gari's* of the *Moors*; but this they have affirm'd without any Proof, and even without any probable Reason: For the *Gods* which *Rachel*, for instance, stole from her Father *Laban*, are call'd in the Text *Teraphim*; and 'tis no ways probable, that it was an *Horologium* which she took from her Father; for this was not a thing so precious, as to be stole away, and to be sought after so carefully, as *Laban* search'd for this in all the Tents of *Jacob*. These *Teraphim* were the Gods *Penates*, and not *Horologia*; but it is an Error to affirm that these *Images* did ever Speak; and that *Rachel* took them away, only to hinder her Father from consulting them, as to his Flight.

ARTICLE XXXVIII.

Of their Principal TEMPLES.

THE *Jews* had Reason to look upon the *Temple* of *Jerusalem* as the House of the LORD, and a Place truly Holy, where GOD would be especially Worshipped.

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The *Mahometans* do falsly imagine the same thing of *Mecca*, and the *Indian Pagans* of the *Pagod* of *Jaguernat*, which is a great Structure built by the Sea-side, and near to *Balassor*; which is said to be very Rich, and among other things, to have a large Statue, which has two great Eyes of *Emeralds*: But since I was never there, and never met with any *European* who knew the certainty of it, I can say nothing positively about it, whether it be so, or no.

The *Mogol* has caus'd it to be shut up, (at least I was told so) and this he did to hinder the Concourse of an Infinite Number of *Pagans*, who came thither from the remotest Parts of the *Indies*; from whom the *Brahmans* drew a great quantity of Silver.

THese are the Principal Points, wherein I observ'd that the *Indians* agreed with the Ancients, and particularly with the *Jews*; but one that would Reason like a *Pagan*, would find a far greater Resemblance between these two Nations. A *Roman*, for instance, who under the Reign of *Titus* had known them both, would have describ'd them after such a Manner as this which follows.

The People of *Judæa*, and those who dwell in the remotest Countries of the *Indies*, agree very well in their Temper, the Customs and Manner of Governing.

– First, Both of them liv'd in a hard Bondage, to which they were so much the more subject, because they lov'd it, and even ador'd their Captivity; I mean that of the Law, which was the hardest Slavery.

Both these People are so scrupulously addicted to Antiquity, that they cannot make any Progress in the Sciences; but are oblig'd to continue in the Ignorance of their Forefathers; for every thing

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that has the least Appearance of Novelty, frights them; and 'tis a Crime among them to improve the least in the World, above what the Ancients said.

The Learning of both consists only in getting by Heart, what they say the Gods have done for them; besides, the Books of *Morality*, whose Precepts they take care to learn, and which they repeat every Moment with an affected Gravity; which is no less a Sign of their Ignorance, than of their Presumption.

They do not make War but by sudden Heats, neither do they Conquer but by the same Means; or to speak more properly, they are only *Machines*, which are mov'd by their *Priests*; who inspire them either with Boldness or Fear, according as they assure them of gaining or losing a Battel.

They Fight sometimes in Defence of their Religion with great Obstinacy, which being founded upon some Promise of their *Diviners*, cannot proceed but from a Furious Rage: And these Miserable Wretches do not perceive, that they do but strengthen their Fetters, and increase the weight of their Chains, while they give the *Priests* occasion, by their Victories, to confirm the *Law*, or rather their own *Tyranny*.

Besides, since they treat all other People as *Profane*, and refuse any familiar converse with *Strangers*; and since in general they despise all the World, 'tis not to be wondred, that they are equally despis'd by others.

The Forefathers of the *Jews* look'd upon their Subjection to the Yoke of the *Romans*, as the greatest Misery, which yet might have turn'd very much to their Advantage; for the Commerce they were thereby oblig'd to hold with the most Polite and Learned People in the World, having open'd their Eyes, set them at Liberty for the future to Think

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Think for themselves, and help'd them to shake off the Slavery, of following blindly the Sentiments of their Fathers: And so indeed some of them since that time have applied themselves to the History of other Nations, and the Study of Good Arts, which before were unknown to them.

The Chains of the *Pagans* continue still whole and entire; and it would be likewise a Happiness for them, if some Civilized Nation could ever break them off, and subject them to its Empire.

They thought in the Days of *Alexander*, that they should have been deliver'd from their Captivity, and if the *Grecians* had made a longer stay in the *Indies*, they had certainly communicated to them the Politeness of Fine Learning: But this *Heroe* had a mind to overcome so many People, that he might be able to flatter himself with having the Power of Subduing any other, and making them embrace the Laws of the *Conqueror*: For scarce did he appear to have march'd into a Country, but he was presently gone out of it again; like those Torrents, which leave so much the less Footsteps in any Place, because they have past thro' them with so much swiftness.

An Antiquary or an Austere Man, would talk quite otherwise of the *Jews* and *Indians*, tho' he should not make any Distinction between their Religions, but look upon them both as standing upon the same Foot: And I believe the few Remarks I have made upon these Two Nations, may furnish us with the following Reflexions.

The *Jews* and *Indians*, have preserv'd, at least in a great measure, the Simplicity of the Primitive Ages of the World; which they make appear in their Food, their Cloaths, and their Pleasures; wherein they always seek after that which is most Natural; for they love that most, which most readily

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dily offers itself to their Thoughts, and most Naturally gratifies their Fancy.

The Fear of Erring, makes them follow the *Counsels* of the most Wise and Learned among them; because they consider, how dangerous it is for all Men, but more especially for those who have no Experience, to govern themselves by their own Knowledge of Affairs.

They practise very punctually all the *Rules* which the *Religion* they profess prescribes; and considering that no Man can live independently, but is in a manner Born for Subjection, they love rather to serve their Gods, and submit blindly to their Law, than to be Slaves to Caprice and Ambition, as almost all other Nations are.

They neglect all *Sciences* which are not necessary to Life, and look upon them only as such Accomplishments, which make Men indeed more Learned, but oftentimes also more Miserable, and almost always more Vain.

They know that Vice spreads much more easily than Vertue, and therefore they avoid all Familiarity with *Foreigners*; for fear lest they should make their Evil Customs and Vices also become familiar to them: And therefore they have sometimes made strange Efforts, to prevent their being oblig'd to Live with them, by hindring them from entring into their Country, or driving them out of it.

They never trouble their Heads about *Novelties*, but follow their *Traffick*, or exercise themselves in that *Trade* which they have learn'd from their Fathers; and herein they differ very much from the People which we call *polite* and *civiliz'd*, for they are never satisfy'd with what was left them by their Forefathers; but are continually studying to invent something new, and to put a Force, if I may so say, upon Nature; and the more they can strike out of the Common Road, and depart from the Customs

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Customs of their Ancestors, the greater Reputation they acquire.

Thus we have two very different, and even contrary Views of the same Object: The *Roman* represents to us the *Jews* as a very stupid People; the *Austere Man* describes them to us, as a People full of profound and true Wisdom; and each of them follows the Inclination he has either to *Novelty*, or *Antiquity*.

Thus all things in this Life, are such as Men do commonly praise or blame, according as they are agreeable or contrary to their Inclination; there being few things so bad, but some will approve them, and yet fewer so good, but they meet with some Censure.

ARTICLE XXXIX.

Of the INDIES *in General, and their Manner of Living there.*

I Believe the Reader will easily pardon me, if notwithstanding the Resolution I have taken up, of describing only the Agreement of the *Indian* Customs with those of the Ancients, I do now quite lay aside *Antiquity* in this last *Article*, and assume the ordinary Style of Relations, by giving a short Account of the *Indies*, such as Travellers have given: For since I cannot hope to say any thing New upon this Subject, but only the same that has been said by many others before me, I shall insist upon it but a little while, and only touch upon some few things, to shew that I am not singular, and too much wedded to my First Notions.

All Men almost, that never travell'd out of their own Country, frame to themselves the same Advan-

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Advantagious *Idea* of distant Countries: They imagine, that there is abundance of every thing there that is necessary for Life, and that they are free from the Defects and Inconveniences which they meet with in their own: Nay they look upon them as Delicious Places, because the greatest part of Travellers have describ'd them as such in their Relations, who always give agreeable Descriptions of the Countries they have seen.

Before I went out of *Europe*, I read many Relations of Foreign Countries: Those Relations represented them to me as Inchanted Places; every thing there was fine, and every thing was lovely; abundance of Innocent Pleasures presented themselves to me, and there wanted nothing to those who liv'd in these Happy Climates, but to live for ever, that they might be eternally happy. And so I believ'd, because so I read; but I am now undeceiv'd since I have seen those Places, whereof I had such Advantagious Prospects: And have almost always observ'd, that the greatest part of those who have written about them, have too much magnified their Pleasures, but said very little of the Inconveniences that are to be met with there, and of every thing that was grievous to be endur'd.

The Author of Nature has very equally distributed his Favours to all the several Countries of the World; each of them hath something Good, and something Bad; and when a Man has seen many of them, 'tis difficult to stay long in one, without desiring to be in another; because there is none of them that does not want something, that may easily be found elsewhere. Thus a Man ought to lay aside all Prejudices, which he may have about this *Article*, and never to imagine, that there is any Place in the Universe, where there is nothing to be desir'd, and where a Man does not meet with some Troubles mingled with the Pleasures that are there.

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The Coast of *Coromandel* is in the Torrid Zone, and so it is expos'd to terrible Heats, which reign there for a certain Time of the Year, and then the Winds which are call'd *Land-Winds*, because in effect they come from the *Land*, are the most troublesom in the World: They commonly last from Nine or Ten a Clock in the Morning, until Three or Four a Clock in the Afternoon; and a Man must be well season'd for the Climate before he can venture to go out during that time; for each Step that you take, you would think that one is throwing *Fire* in your Face, especially between Ten a Clock and Two. This *Land Wind* is follow'd with a *Wind* from the *Sea*, which rises quickly after the other is ended; and is so much the more pleasant, as the Heat of the Day has been greater; and one may very easily enjoy the Pleasure of a Walk.

It is commonly look'd upon as the greatest Pleasure in Hot Countries, to see the Trees there always Green; and yet 'tis pleasant to see them otherwise; and I do not know but the Variety of the Seasons which we have in *Europe*, has something in it more agreeable; for if we do not feel there the Cold of our Winters, yet there is nothing to be seen that that comes near the Beauty of our *Spring*; there it is a perpetual *Summer*, but a *Summer* so hot, that it burns up all the Herbs, and parches the Fields; so that both keep not their Verdure, save only for Two Months after the Rainy Season.

The Rains there are regular and constant, and commonly last from the middle of *June* to the middle of *September*, and scarce ever cease during that time: They are less troublesom at *Pondichery*, than elsewhere, because the Country being nothing but Sand, they do not spoil the Roads there, which in the Kingdom of *Bengala* are almost impassible during that time, because the Ground there is very Fat. These Rains are absolutely necessary in the *Indies*, and

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and when they fail, there certainly follows a Famine, becauſe the Rice-Grounds require much Rain.

The Rice is the common Food of the Country: After they have dreſs'd it, they put Butter and Saffron upon it, with ſome Herbs, and others put Meat or Fiſh to it, which they call *Caris*; they always take care to ſeaſon it highly with Pepper: However, theſe *Ragou's* reliſh very well.

They uſe Hunting very much, and have great ſtore of Game; for there is the Wild-Boar, the Wild-Goat, the Hare, the Partridge, the Wild-Pigeon, a multitude of Snipes, or Wild-Ducks, and of Teal, and of all other ſorts of Water-Birds; I never ſaw a Coney there.

One can hardly eat better Fiſh, than is at *Pondichery*; among the reſt, there is one ſort which is call'd *Pampre*, and is a flat Fiſh, much like our Turbat, but that it is not altogether ſo thick; but the Fleſh is as firm, and has as delicate a Taſte. They eat alſo there good Mullets.

There is great plenty of Fruit, but all of them different from ours. The *Mango* is moſt eſteem'd there, and comes near to our Peach, but that it is commonly higher, and the Stone of is not near ſo hard; its Leaves alſo reſemble very much thoſe of the Peach-Tree. When they are of a good kind, they are excellent; but excepting theſe, all the reſt are very ſtringy. It were needleſs here to ſet down the Names of all the other Fruits which are to be found there; for beſides that this would lead us into too long a Digreſſion, 'tis impoſſible to give a juſt *Idæa* of them, to ſuch as have never ſeen nor taſted of them.

Citrons are there very common, as well as *Oranges*; but as to their Numbers, this Country falls far ſhort of *America*, which is doubtleſs the Country that abounds moſt in this kind of Fruit: Yet I have ſeen

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seen in the Isle of *Moeli* a kind of little *Oranges*, which I never saw in *America*. They are no bigger than our *Quinces*, and have a Skin all over Red; the substance of them is more watry than that of common *Oranges*; and as they grow ripe, their Skin by degrees opens almost like that of *Pomgranates*.

There are in the same Isle a great quantity of *Cassiers*, which are the Trees that bear *Cassia*. 'Tis well enough known in *Europe*, how these Canes are made, which contain this kind of Purging Gum: When they are ripe, they are long and dry; and when there arises a Wind, these Trees, which are commonly very heavy-laden, clash and dash one another to pieces; which makes such a Noise, as at first hearing astonishes those who know not the Cause of it, especially when they happen to be in the Middle of the Forest; where without seeing any *Cassiers* near them, they hear this rattling Noise a great way off.

If a Man does but set a Foot in the *Indies*, he must hear of *Bethel*, for next to *Rice*, it is the thing that is most used, and which the *Indians*, and also many *Europeans* can be least without.

This *Bethel* is a Plant that grows almost like our *Virgin-Vine*, and there is commonly assign'd to each of these Plants a Prop about 15 Foot high; its Leaf is almost like an Ivy-Leaf, but it is not so thick; and this is the Leaf of which the *Indians* are so greedy, but they never eat it alone: For first, they mix a little Lime with it, made of Shells, and then they wrap up within it little Slices of *Arreca* cut very small. This *Arreca* is a Fruit that is altogether like a *Nutmeg*, and differs nothing from it, save that it has no smell. This Mixture of the Leaves of *Bethel*, *Lime*, and *Arreca*, they call *Bethel*. Those that are rich, mingle also with it *Cachou*, which is well enough known in *Europe*, tho' it comes from the *Indies*. All these Drugs mingled together, make their Lips and Teeth as Red as Blood. 'Tis

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'Tis certain that *Bethel* is a Plant of great Vertues; for it is very good for the Stomach, and it was never known, that those who eat it regularly, do any ways offend the Stomach by it, any more than they do the Teeth, which it preserves sound, tho' they lose their Colour, and become Red.

The People of the Country do commonly present one another with *Bethel*, (as we present one another with *Tobacco* in *France*) and wheresoever they go, they have always some Stock of it with them. 'Tis reputed dangerous to take it from the Hand of *Women*, at least unless they know them well; because 'tis pretended that they make use of it in stead of *Philtres*, and that they mingle Drugs with it proper for that purpose. As to this I can say nothing, but only that I saw once one of our Soldiers, who having continued more than two Days without any Desire to Eat, deserted the Company, to follow a *Woman*, who, as I was assur'd, gave him some *Bethel*; tho' 'tis certain the *Woman* was not worth the Trouble, being very old and ugly; whereas the Soldier was a young *Man* of 30 Years of Age, very well-shap'd. They make use also sometimes of these *Bethels* to poison their Enemies.

I had almost forgot to tell you, that when the *Indians* are wounded, they cause one to chew the Leaves of *Bethel*, and then apply them to the Wound; and this Remedy has almost as quick an Effect, as *Baulm*.

The Lands of the *Indies*, generally speaking, are much deserted, for one is often oblig'd to travel a great way to find out some poor Cottages, or some wretched Villages, which they call *Aldees*, whereof the greatest part is also abandon'd. This Desolation was a Consequence of the War with the Great *Mogol*, who began with Ruining the Country of the *Indians*, that he might make himself Master

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of it; and who, upon a Politick Account, continues ſtill to keep them under Oppreſſion and Miſery, leſt they ſhould have a mind to ſhake off the Yoke; for notwithſtanding all the Loſſes they have ſuffer'd, they are ſtill much more numerous than the *Moors*. A Man cannot but be affected with Compaſſion, when he reflects upon the Slavery of theſe People, and the entire Deſolation of their Country; and compares their Preſent State, with what they were about 100 Years ago.

The *Aſiaticks* have always been look'd upon as a Soft and Effeminate *People*, and this Obſervation is very juſt; for indeed they do not care for Labour, but on the contrary are wholly addicted to Eaſe; and even when they do take Pains, they do it with ſo much Indolence, as plainly diſcovers they are toſs'd off from their Center. For my part, I attribute it to the Heat of the Climate; for I have ſeen ſome *Europeans*, who in a little time contracted the ſame Diſeaſe, and it was very difficult to preſerve one from it.

This Indolence and love of Eaſe, makes them neglect nothing which may contribute to it; and they have commonly good Succeſs, if they take never ſo little Pains for it. 'Tis true, there is not here that great Multitude of *People*, and that Enjoyment of *Society*, wherein conſiſt the chief Charms of *Europe*: But then we muſt always confeſs, that this way of Independent-Living is extremely gratifying; for there, as one may ſay, a Man is leſs entangled than elſewhere; their Liberty is very great, and every Man Lives as he thinks fit: Beſides, that the Great Lords there Live at a Small Expence, chiefly as to what concerns the great Number of *Servants*, which in this Country are very eaſily maintain'd.

The People of the *Indies* are divided into *Moors*, *Pagans*, and *Topaſes*. The *Moors*, as I have already ſaid

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ſaid, are Lords of the Country, the *Pagans* are Slaves, and the *Topaſes* are properly neither the one nor the other.

Theſe *Topaſes* or *Meſti's* are deſcended of the *Portugueſe* and *Indian* Women, and their common Profeſſion is to carry Arms; and tho' they have neither the *Riches*, nor the *Complexion* of their Fathers, (for they are Tawny and Black) yet they preſerve at leaſt their *Gravity*. I believe that the Name of *Topas*, was given them becauſe they all wear Hats, for the *Mooriſh* Language *Topica log* ſignifies the *People* of the *Hat*. The Great *Mogol* has a great number of them in his *Armies*, and they commonly ſerve as *Gunners*: The *French*, *Engliſh* and *Dutch* are alſo in their Pay. They ſpeak a kind of broken *Portugueſe*, which is the Trading Language of the *Indies* that all Traders are oblig'd to learn.

'Tis very well known, that the *Portugueſe* were formerly Maſters of the *Indies*, and that they made all the *Potentates* in them to tremble. *Francis Almeida*, Viceroy of the *Indies* for *Portugal*, defeated in a Naval Fight *Campſon* the *Sultan* of *Egypt*, at the beginning of the 16 *Centrury*; and the famous *Alfonſus Albuquerque* is no leſs commended for the taking of *Goa*, and the many other Victories he obtain'd over the *Indians*. But ſince that time, they have very much declin'd, and almoſt all the other Nations of *Europe* which at preſent are in the *Indies*, are ſettled there only upon their Ruines; eſpecially the *Dutch*, who are at preſent what the *Portugueſe* were formerly there.

They have not only Buſineſs with the *Europeans*, but alſo with the *Indians*, who growing weary of the Cruelty and Tyranny wherewith they had been treated by them, roſe up in Arms againſt them in many places. The Inhabitants of the *Iſle* of *Moeli* who are all *Mahometans*, and (as 'tis ſaid) came out of *Arabia*, were of the Number of thoſe that re-

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volted, who Massacred the *Portugueſe*, and made themselves Masters of the *Isle*. In it I saw a *Mosque* which had formerly been a *Portugueſe* Church.

Besides these *Mesti's* who are really descended from the *Portugueſe*, there are others who also assume the Name of *Topases*, as the *Paria's* whom I mention'd in Article 15. When they become *Christians* they put on the *Hat*, and presently in an instant they are chang'd from the most contemptible State that is among the *Indians*, to the Quality of *Senhor Soldad*, which is no small Title among the *Christians* of the Country. But the *Indians* always despise them, and can tell them, that none but the *Beggars* embrace *Christianity*, whom for that reason they call *Christians d' Aros*, i. e. *Christians* of *Rice*; meaning by this, that they do not become *Christians*, but only that they may live more at ease, and to secure *Rice* to themselves, for in this Country there is no mention made of *Bread*. And in effect I do not find that the *Christians* take it much amiss, for these *Paria's* are commonly the most despicable *People* that can be imagin'd in the *World*, and tho' they turn *Christians*, yet they are never the honester Men for all that. They are very much addicted to Stealing, and when they cannot make use of their Hands to take any thing away, they very dextrously use their Feet. What I say here may at first view appear surprizing, yet there is nothing more certain; for if you let fall any *Silver*, a *Knife*, or a *Fork*, and do not presently reflect upon it, they, because they commonly wear no *Shoes*, take up very dextrously with their *Toes*, that which is fall'n, and then putting one Hand behind them, they find a way, by bending the *Leg*, to put into their Hand that which their Foot hath taken up: And all this Contrivance is perform'd, while you do not see them stoop in them least; nay, they will be talking to you all the time they do the Trick,

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Trick, especially when it happens to be in the Night.

It seems, that as soon as they turn *Christians*, they count it below them to work. To this purpose I have heard from a Person worthy of Credit, that one day finding a young Woman Arrested, who practis'd a Trade very common in the *Indies*, and probably did something else, for which no such Person is punish'd, some body ask'd her, why she did not work for her Living; and that the young Woman being much surpriz'd with the Question, answer'd him, That she was a *Christian*: A very fine Answer indeed!

I shall add no more of the *Indians*, and the little I have said, was only to shew that I had no mind to appear singular. Those who have a mind to be fully inform'd of every thing that concerns the *Indies*, its *Inhabitants*, its *Trees*, its *Fruits*, its *Plants*, and its different sorts of *Animals*, may consult a great many Writers in our Days who have given a particular Account of them.

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REFLEXIONS UPON TRAVELS.

TRAVELS are like other things, which may be either profitable or hurtful to those who undertake them, according as they know to make a good or bad use of them.

There is not in Nature a better School for Vertue, and understanding the World, than *Travels* are to those that are so happy as to undertake them with good Principles, and after they have made serious Reflexions; but then there is nothing more dangerous to those who have the Misfortune, to be entangled in vicious Inclinations.

If a *Traveller* has only the Pleasure to say, I have seen the Country, and to relate such things as appear extraordinary, that he may be look'd upon as an *Oracle* in the Country where he lives, he has taken a great deal of needless Pains, and travell'd to very little Purpose.

Some leave their Native Country to go into another, they change *Climates*, go over the *Seas*, and this they call *Travelling*; many things pass thro' their Fancy, but nothing remains in it, either thro' their Incapacity or Negligence, and they return home just as wise as they went out, *i. e.* very ignorant. It would be an affront to ask them of the different *People* they have seen, or the chief *Antiquities*

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ties of the *Cities* thro' which they pass'd, since very often they scarce remember so much as their Names.

Such People cannot modestly pretend to the Title of *Travellers*, since they are nothing, as I may say, but *Looking-glasses*, which have receiv'd the Images of many Objects, but have kept none of them.

Others remark in a Country, even to the smallest Particulars, the Fruitfulness of the *Soil*, the different kinds of *Fruits* that are there, the *Traffick* and *Profit* that may be made in it; and this kind of common Observations, which are so pleasant to some People, appear insipid to others One wou'd think that nothing had escap'd their Curosity, but they go no farther than these things; and about them they write Books, wherein a Man may learn in two Hours time what they have taken a great deal of Pains for many Years to collect together: In fine, they sacrifice themselves for the Publick, who should have a great Regard to them, since they labour so much for it, without doing any thing for themselves.

The principal Design of a *Traveller*, ought to be to improve himself by every thing that he finds among Foreigners, either in their Sciences or their Customs: But since in all places of the World, there is scarce any Good to be found without a mixture of Evil, he should use no less Precaution to avoid the one than to improve the other.

The first *Travellers*, who were all *Philosophers*, and People of ripe Years, left their Country only upon this Prospect; and their sole Design in visiting Foreign Countries, was to make themselves wiser and better. They did not go from Home until they had made serious Reflexions upon their Undertaking, and had for a long time studied Vertue, that they might the better avoid splitting upon these Rocks wherewith the World is fill'd, which are so much

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the more dangerous, the less they are known. And these wise Precautions, made them reap from their Travels, all the Improvements and Advantages they could naturally hope for.

But now in other times there are other manners: All Men at present make Voyages, and the greatest part of them do it without troubling themselves much about the Danger they run, nay without knowing any thing of it; and because they seldom endeavour either to govern their Affections, or to inform their Minds, it very often happens, that they grow worse by their Travels, and if they retain any thing, 'tis commonly that which is bad.

When one is Rich, and has good Bills of Exchange, and strong Recommendations to all the Places thro' which he is to pass, he naturally thinks that he has all things necessary for Travelling; and yet he has but the least of those things that are necessary for such an Undertaking.

'Tis very true, that in order to the seeing of other Countries with Pleasure, and improving by the Good we find in them, we must not want *Money*; yet supposing a Man who had otherwise taken Care of every thing that was necessary to his Conduct, should at last fall short of *Money*, he could easily leave the Country to return Home, and the Misfortune would go no further: But when one Travels without any other Provision but that of much *Money*, he runs the Hazard of doing himself so much Mischief, as can very hardly be cur'd afterwards.

When one would see *Foreign Countries* without Danger, and pretends to make such Reflexions upon his Travels, as may serve him for Rules all the rest of his Life, he should begin with laying a solid Foundation of *Religion*, which nothing is able to shake; for when one travels without this Precaution, thro' many People of different Religions, it grows

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grows so customary to hear People mention *God*, and the Worship that is due to Him, after so many different ways, that it is very dangerous, lest by this Means he fall into a kind of Indifference about Religion, which borders upon *Deism*: And upon this Account, an able Man in our time, *viz.* Mr. *Bruyere*, has said, That commonly a Man brings home from his long Voyages, much less of *Religion* than he had before.

The second thing that a *Traveller* ought to endeavour, is, to possess himself with a teachable Spirit, and to follow the way of living well with other Nations; and for this end, the general Rules of Civility which he learn'd at home are not sufficient, but he must also have Reason and good Sense, and besides that offer Violence to his Mind, by forcing himself to follow the Customs of others, and comply with their way of living; for to follow always the Customs of their own Country would be a Defect in Civility.

Every one that follows only the first Motions of his own Heart, is apt to condemn among Strangers, what he finds there contrary to the Customs of his own Nation; and this Censure is founded upon the good Opinion which almost all Men have of themselves, and of every thing that relates to them.

It seems to me, that the further we are from our own Country, her Interests become proportionably dearer to us, and we find ourselves the more inclin'd to defend them. Hence arise Disputes and Complaints between People of different Countries, and oftentimes something worse. This is a fatal Rock upon which many *Travellers* split, and which every one ought carefully to avoid.

And this he ought to do so much rather, because he can always with Honour refrain from speaking about his own Religion and Country; and if one would

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would have the People, with whom he lives, to entertain a good Opinion both of the one and the other, the best way of recommending them is by his own good Conduct.

There is in a certain State, that stands by itself, a voluntary Assembly of free People, at least of those who pretend to be so; and there the People take upon them to determine Affairs of State, to speak publickly of them, and openly to condemn or approve the Proceedings of their Kings; which in effect is the only thing wherein the Fantome of Liberty, that makes so great a Noise, consists: 'Tis certainly very dangerous there for any one to espouse too warmly the Interests of his own Country; for the Impunity wherewith the Common People usually flatter themselves, upon such-like Occasions, renders this Liberty more troublesom there than in any other place of the World.

A *Traveller* ought to shun as much as is possible making Love in the Places thro' which he passes, he must erect a strong Rampart about his Heart, against this Passion; for if he suffers himself to be but a little affected by it, he will quickly find all his Measures broken, which he should have taken for reaping some Advantage by his Travels; he will affect Solitude, and have his Mind fill'd with nothing but the Idea of the Person whom he loves: He will be insensible to all things else, and consequently be incapable of making all those Remarks, which he might have made if he had the Command of his own Heart.

Some perhaps will object against this Advice, and say, that it is impossible to learn Civility and the good Manners of a Country without seeing the Women that are there; and in this I agree with you: But then I say, that you must not entertain a Passion for any particular Woman; for when you are once thus engag'd, all witty Discourses and external

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ternal Civilites are neglected, to leave room for the inward Motions of the Heart; and then the only thing you can know, is the Person whom you love, which is no great Discovery; and as to the Heart, 'tis very probable that Women of all Countries are alike.

'Tis true, that in mix'd Companies made up of Men and Women, one may better learn what is the way of living in a Place, than elsewhere; for the Emulation and Desire of outshining others, makes every one study to appear in all the Finery which is counted most fashionable and genteel in his own Nation; but all this Care and Precaution vanishes, when once Love insinuates itself, especially in the Minds of witty Men.

I believe 'tis hardly necessary to advise a *Traveller* to forbear Gaming, for none can be ignorant of the Extremities, into which this Folly does often throw a Man.

A Man who is far from his own Country, who has lost his Money, and has no Friend to resort unto, is in great Danger of committing some Crimes under his Necessity, which he would have blush'd to have done before his Loss. The first Advances he makes in going out of the right way, do indeed cost him some Trouble, but when once he is well-entred in his sinful Course, he acquires insensibly such a Habit, that he neither blushes, nor thinks any more of it, except it be to divert himself. Thus a Man sometimes, merely by want of Prudence, throws himself into an *Abyss* of *Miseries*, from which he can very hardly extricate himself.

But supposing he has Vertue enough to restrain himself from doing a mean thing upon such an Occasion, yet it cannot be deny'd, but it is at least a great piece of Imprudence, to hazard the losing of what he has, for the sake of gaining what he has not, and to venture what is certain upon the Prospect

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Prospect of that which is uncertain. For my part, I compare such a Man to the Dog in the *Fable*, who swimming, and holding a Piece of *Flesh* between his Teeth, let it go to lay hold of a *Shadow*; and by this means was frustrated both of that which he possess'd, and of that which he hop'd to catch.

There are so few *solid Friendships* in the *World*, that a Man ought generally to be very cautious how he engages in any; but more especially in *Foreign Countries*, where you may meet with such People, who court *Acquaintance* with every body, and in spite of your Teeth will pretend to be your *Friends*. From your first *meeting*, they will put a *Confidence* in you, or expect to be *trusted* by you; they *swear*, that they will *open* their *Heart* to you, because they find in you a certain *Je ne scay quoy*, which encourages them to do it; and they assure you, that you are the *only Person* to whom they have *discover'd themselves* so *frankly*; but what they tell *you*, they have said likewise to a *Thousand others*.

We ought therefore carefully to shun such kind of *Wits*; since their *great Civilities* can proceed from nothing else, but either a great *Lightness*, or a desire to find out *Cullies*.

Many have been *undone* by making such *Friendships*, without reflecting upon what they did, or knowing the Persons with whom they engag'd; while they follow'd them, and were insensibly ruin'd with them. Others have forsaken them at an easier rate, and have lost nothing but their *Silver*; but both the one and the other are very much to be blam'd.

It were to be wish'd, that a *Traveller* should carry a *Friend* along with him, but a *Friend* that is sincere, and one whom he has throughly known, before he proceed to put *Confidence* in him: For when one passes thro' the Country all alone, there is danger, lest for want of *Company*, he engage in that which

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is *bad:* And 'tis very difficult for one that is alone, to Remark all things Obſervable as exactly, as when he has one with him, who endeavours to do the ſame thing; for this occaſions a kind of *Emulation*, who ſhall *diſcover* moſt, and make the moſt *ſolid* and *learn'd Reflexions* upon what they ſee.

When two Friends *Travel* together, and both of them are govern'd by Good Principles, the one can ſupport the other in caſe of a Fall; for ſome have been entic'd to commit certain Extravagancies, and have yielded to certain Follies, which they would have reſiſted, if they had had a true Friend with them, who could have open'd their Eyes, to ſee the Danger to which they would be expos'd.

The Good Diſpoſition of the *Heart*, is indeed the chief Qualification that is neceſſary for one that would *Travel* without *Danger*, and to *Good Purpoſe*; but this is not ſufficient, unleſs he have alſo the Improvements of the *Mind*; of which the moſt neceſſary are, the Study of *Hiſtory*, and a moderate Knowledge at leaſt of *Geography*.

Every one ſhould at leaſt know the chief Points of the *Hiſtory* of the *Kingdom* thro' which he is to paſs, for without that he will be wholly at a Loſs; when he hears others continually ſpeaking about late *Tranſactions*, of which he knows nothing, and ſo is oblig'd to be ſilent. And beſides, he is utterly incapable of *Improving* himſelf by the *Antiquities*, the *Monuments*, the *Pictures* and *Inſcriptions* that are to be met with there; which never deſcribe things but by halves; and conſequently cannot inſtruct a Man, who has otherwiſe no *Idea* of the Thing deſcrib'd.

Geography is alſo neceſſary to a *Traveller*; for certainly one ought to know where he is, whither he is going, and under what Prince's Dominion he lives: And it would be a ſhame, when one is about to leave a Country, to be ignorant of that into which he is to enter.

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Languages are also a great Help in *Travels*, but 'tis very difficult for a Man to know so many of them, as to be understood all over *Europe*: Yet I believe that the *French*, *Italian*, *German* and *English* Languages would carry a Man very far, for, as to the *Latin*, 'tis very well known that it is not us'd but only among Learned Men, and consequently that it is of no Use for carrying on the Trade of the World.

The *Advantages* that may be made by *Travelling*, are different, according to the several Countries thro' which you pass. As for instance; we may learn much in *Europe* as to the Ways of Living, as to Good Arts and Politicks; the *Oriental Countries* are very barren as to these things; and we could not make use of their Ways and Customs without appearing ridiculous, they are so contrary to ours: Good Arts are there very much neglected, and their Policy is altogether Bloody. But on the other side, we find there an infinite Number of the Remains of *Antiquity*, because generally all the *Eastern People* change much less than the *Europeans*. By these Remains of *Antiquity* I do not mean the Ruines and Fragments of Palaces, which are doubtless more frequent in *Europe* than in *Asia*; but I mean the Customs of the People, and their Ways of Living, which are in effect the Remains of the most remote *Antiquity*.

I believe that one who would take fit Measures, before he begins to *Travel*, might find there a multitude of curious Remarks which would conduce very much to the Improvement of *Learning*, and the Explication of *Holy Scripture*.

To this end he should for some time prepare himself, by making, for instance, a Collection of all the Passages of *Scripture*, which appear most difficult, and wherein it seems necessary to have recourse to *Allegories*: These *Memoirs* a *Traveller* must have

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have always ready at hand, and never fail to set down every thing that may any ways have Reference to them.

These *Remarks* will not only be useful for Explaining *Scripture*, but will serve also to Justify many Places of the *Ancients*, which appear to us either ridiculous or suppositious; but on the other hand, they may also undeceive us as to many things we admire in some *Authors*, and which we believe to be very true.

From all this let us conclude, That he who knows how to *Travel* as he should, will reap great *Advantages:* He will *improve* his *Mind* by his *Remarks*, *govern* his *Heart* by his *Reflexions*, and *refine* his *Carriage* by *Conversing* with *Honourable Persons* of many Countries; and after this, he will be much better *qualified* to Live *Genteelly*, for he will know how to *accommodate* himself to the *Customs* of different People, and so in all probability to the different *Humours* of those he is oblig'd to Visit: By this Means he will never do any thing to Others, which he knows to be contrary to their *Inclination*; which is almost the only Point wherein consists what we now call, *The Art of Living.*

THE END.

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